

PENTECOSTAL HERALD

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FULL REDEMPTION IN CHRIST.

By The Editor.

OUTSIDE of Jesus Christ, there is no salvation from sin. He is the only Redeemer, the all-sufficient Savior. He is mighty to save to the uttermost. Jesus Christ, by the grace of God, hath tasted death for every man, and whosoever cometh unto him, he will in no wise cast out.

The first Adam was without a human father. He was God-created. He was perfect physically, mentally, spiritually. He was tempted, he sinned, he fell. The race became corrupted and sinful—a lost race—and there was utmost need of a Savior. There was no hope nor help without a Redeemer.

The second Adam was without a human father. He was begotten of the Holy Ghost; he was perfect, body, mind and spirit. There was no blemish in the Lamb of God. He was tempted, but he did not sin. He came to save the descendants of the first Adam, and he is mighty to save.

Let us exalt Jesus Christ, the sinless Redeemer of men. He died for all men. His love extends to all. It is his glory to follow after the lost sheep that has wandered farthest from the fold. It is his delight to welcome to the open arms of mercy the prodigal who has been farthest from home, who is most ragged, lean and hopeless. He is a great Savior. He is the Christ who said to the unfortunate, fallen and degraded woman, "Go and sin no more." It was Jesus who said to the thief on the cross, "This day shalt thou be with me in Paradise." What a wonderful Savior!

Let us who believe, and especially those of us who preach, get a new and better view of Jesus. Let us exalt him, proclaim his power, magnify his love, point to his death and his victory over the grave. Let us make the people see what a great Savior he is; how able and willing to save. Let's recount his attitude toward the lost, his grace and mercy so boundless and free, always ready to forgive, gracious in mercy, saying, send not the multitude away; feed them here and now. Let's send nobody away from Jesus.

Science may teach us how to raise wheat, to kindle a fire, to build a flying machine, to appropriate the forces of nature, but science cannot save a soul. It cannot lift the crushing weight of sin from a burdened heart, or whisper peace to the returning prodigal as he stumbles homeward on the rugged path of repentance. Science has its place in the world, but it is Jesus that saves the soul, that brings the guilty, lost wretch back to peace and joy.

Let us never forget that in this world there is a cleansing power, a strange and blessed provision for pardon and purity. Let all

men know that the blood of Jesus Christ, God's Son, cleanseth from all sin. Somehow we have largely failed to make the multitude to see the sinfulness of sin, the ruin in it, the mightiness of Christ to save from it and the blessedness of being saved. This is our great and glorious task—to make men to see their need of a Savior and then to help them to see Jesus. God wants every saved soul to be a glad and joyful witness for Jesus, to be happy, to be full of praise, to be constantly testifying in life and service, and song as well as in speech. The time is short, the end of the day will be here directly. Let's fill the day with blessed service for our Lord and Redeemer.

Open Letters to a Young Preacher.

NUMBER FIVE.

My Dear Young Brother:

IN addition to what I have been saying to you on the subject of sanctification, let me insist that you keep very clearly in your mind the fact that regeneration is one thing and entire sanctification is another and a very different thing. Regeneration is the *impartation* of the new life; entire sanctification, in the best evangelical sense, is the *expurgation* of an old life.

Regeneration is a birth. Entire sanctification is a death. Regeneration makes you a new man in Christ Jesus. Sanctification is the crucifixion of the old man—the carnal nature.

The sanctification, the purging out and cleansing away of the sinful nature, involves the baptism with the Holy Spirit. There can be no question but that God wants you to be free from sin—"cleansed from all unrighteousness." The fiery baptism with the Holy Ghost is a marvelous cleansing operation. Peter says that when the disciples received the baptism with the Holy Ghost on the day of Pentecost "their hearts were purified by faith."

There is Christian growth, but you cannot grow out of your heart the sinful nature. That must be washed out, cleansed away by the power of the Spirit. You can no more grow into a baptism with the Holy Ghost than you can grow into a baptism with water. The baptism with water is an act; so also the baptism with the Holy Ghost is an act. It is instantaneous. It was received, and is received, by those who believe and wait in prayer. Set yourself to tarry before the Lord, to consecrate, to hunger and thirst after the righteousness that is received through the merit of Jesus in answer to the prayer of faith.

You surrender to be pardoned; to be sanctified you must consecrate; place yourself entirely upon the altar of the Lord, your will submitted to his will, and in the spirit of absolute willingness for his will to be wrought in you, wait in eager expectation, trusting entirely in the merit of the atonement made by the Lord Jesus. Do not arrange in your mind any plan of operation of the Spirit. Do not be expecting to have a gush of feeling, planning to shout or to refrain from shouting. Dismiss from your mind everything of this character and let yourself be swallowed up in the will of God. Take the anesthetic of a complete, unreserved and eternal trust in the merits of Jesus Christ. Give up into the perpetual keeping of the Holy Ghost the entire bunch of keys; place all the keys to every department of your being, your past, your present, your future, and all that may be involved, upon the ring of a consecration that keeps back no part of the price; hand over this ring, with no key reserved and hidden away in any side pocket of selfishness, and without a doubt the Spirit will come in to possess the property which Jesus purchased with his own blood, which belongs to God, and when the blessed Spirit comes in, the carnal nature will go out. The Holy Ghost cannot, will not, dwell with the carnal mind, but he alone can dispossess and cast out the carnal mind. You will not be able to put the residence in order, but you can give up all the keys and let the Holy Spirit be the master of the temple, cleanse it for himself, and keep it by the power of his holy presence.

Having consecrated and burnt all the bridges behind you, take the leap of faith and you will find yourself in the omnipotent arms of full salvation and everlasting love. God is so great, Jesus is so wonderful a Savior, the Holy Ghost is so mighty, such a flame of divine power and divine love, that he can instantly consume all your dross. Any language that I may use is too poor; any illustration that I may employ will fail to convey an adequate conception to your mind of what the blessed Trinity is able and willing to do for you.

Reach forth the hand of will and touch the hem of his garment with the finger of faith and the work will be done; and whether you have a great torrent of joy and jubilation of experience or not, matters but little. What you desire is to know within your soul with that peculiar certitude which God alone can give—that you are accepted, that you are wholly sanctified, that the blessed Spirit has come in to abide forever. This is almost too sacred and too wonderful to try to put on paper. Once the work is done, you will be ready to say, "The half has never yet been told."

I shall leave you to meditate and act on what I have had to say, and in future letters discuss some other phases of your life work

(Continued on page 8)

What is the Matter With Protestantism?

Rev. G. W. Ridout, D. D., Corresponding Editor.

PART I.

(An address given on above subject at Asbury College Convention, May 29, 1923, and published by request of the Convention).



HE Elector, Frederick, of Saxony, had a strange dream. He dreamed that a monk accompanied by all the saints came to him with a divine commission. The saints asked that the monk be given the right to write something upon the church door. The monk writes and it is seen at a great distance. The pen reaches to Rome and wounds the ears of a Lion. It shakes the triple crown on the Pope's head, while cardinals and princes rush to support it. The Lion roars more loudly. Pope and princes try to break the pen, but it would not break, and lo, a great number of pens issue from the long pen of the monk.

That pen was the pen of Luther. When he wrote the Ninety-five Theses of Protest Against the Vices of Rome that pen became mightier than the sword. When he nailed them to the church door at Wittenberg the sound of the hammer was heard all over Christendom, and the silence of ten sleeping centuries was broken. True, it was a rude awakening, but every great religious awakening has been brought about by some seriously alarmed soul in whom the fires of holy protest have raged until his being has been wrapped in flames of holy wrath. These fires could not be put out or banked; they broke out and a divine conflagration ensued.

Carlyle said of the French Revolution, that it was "Truth clad in hell fire." The Reformation was Truth affame with the pent-up fires of the Holy Ghost, and the divine white heat of those fires burned away the accumulated dross and impurities of centuries, and cleaned the church of the superstitions which had enthralled her for nearly a thousand years.

Protestantism was a movement born of the Holy Ghost and the Bible. It was emphatically a movement back to the Bible and back to Christ. It was a movement of Protest of threefold import. It was a Protest

1. Against Ecclesiastical despotism.
2. Against an Apostate Christianity.
3. Against the authority of the Church, instead of the authority of the Bible.

It was essentially a movement back to the Bible and to an experience of Grace. The keynote of the Reformation were the words of the ancient prophet Habakkuk: "The just shall live by faith." It was Paul's emphasis and doctrinal setting of those words which woke up Luther's soul. He said: "I felt at once that I was wholly born again, and that I had entered through open doors into Paradise itself. That passage of Paul was truly to me the gate of Paradise." When Rome and all hell roared against Luther, when the civil magistrates were ordered to arrest him, when the Empire outlawed him, when ecclesiastical bitterness threatened him with sword and stake and death, and they jeered at him and said: "To whom will you look?" that great soul answered back; "A mighty Fortress is our God!"

Bishop Pierce, that eloquent son of the South, speaking of Protestantism, said: "What was the Reformation but a Resurrection of the Bible; cloistered in the superstition of Medieval Rome for one thousand years; its moral rays had been intercepted, and the intellect of man stricken at a blow from its pride of place, was shut within the dark walls of moral despair and slept the sleep of death beneath its wizard spell. Luther evoked the Bible and its precepts from its

Bishop Butler, of the "Analogy," tells of his growing indignation "at the spectacle of ecclesiastical irregularity more anxious to purge the church of the suspicion of enthusiasm than of the scandal of heresy."

Certain Modernists permit any writer to emphasize doubts, but they permit no man to emphasize dogma or doctrine. If a man be the mildest Christian they smell cant, but he can be a raving windmill of criticism and they call it scholarship and progress. (Adapted).

"I am rough, boisterous, stormy and altogether warlike. I am born to fight against innumerable monsters and devils. I must remove stumps and stone, cut away thistles and thorns and clear the forests."—Martin Luther.

Erasmus, writing of Luther, said: "God has given to this last time on account of the greatness of its disease a sharp physician." "When a prophetic soul is fighting, almost single-handed, a battle for freedom, he cannot always choose the softest weapon."

prison house, and the Word of God breathed the warm breath of life upon the Valley of Vision and upon the sleeping Lethian Sea. Intellect burst from the trance of ages, dashed aside the portals of the dark dungeon and forged her fetters into swords and fought her way to freedom."

And because that took place we are here today, Protestants, by the grace of God. No Pope for us, either on the Tiber or the Hudson! We confess allegiance to no ecclesiastical Potentate. We own no man Lord but the Lord Jesus Christ. We believe in the fellowship of Christians, the Commission of saints, and the democracy of the household of faith that is born at the mourner's bench.

What is the matter with Protestantism? Many there are who think slightly of our maladies and contend there is nothing wrong, but that all is well. There is nothing more perilous than blind optimism, and many of our modern prophets are repeating what some of the ancients did when they cried, "Peace, Peace." "They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace." Jer. 6:14. Let us be charged with pessimism if we may, but facts are facts; we must face them and it will be our purpose to set forth a certain range of facts to show that there is something seriously wrong with Protestantism.

I. Let it be said at the outset that there is nothing essentially wrong with our Doctrines.

Protestant Doctrines are based upon the Bible. We differ in some particulars on some aspects of fundamental doctrines, but on the chief doctrines of Christianity there is a general agreement, in the main.

What is the Protestant Creed? It may be stated as follows:

OUR CREED.

The Plenary Inspiration of the Holy Scriptures.

The Doctrine of the Holy Trinity.

The Personality, Sovereignty and Providence of God the Father.

The Deity, Incarnation, Sacrificial Atonement and Resurrection of our Lord Jesus Christ.

The Personality and Deity of the Holy Spirit. The Doctrine of Man's Creation in the Image of God.

The Doctrine of the Race's Fall in Adam and Redemption in Christ.

The Universal Necessity of Regeneration.

The Doctrines of Justification by Faith, a Conscious Salvation and a Holy Life.

The Resurrection of the Body and the Everlasting Life.

The General Judgment, with Christ on the

Throne, and Future Reward and Punishment.

A Divinely Called Ministry, and an Unsecularized Church.

Prior to Luther, all authority was lodged in the Pope and the Church. In the Reformation authority was transferred to the Bible, and ever since we Protestants have held the Word of God to be a sufficient rule of doctrine and practice. With Protestant doctrine based upon the Bible it inevitably follows that if the Bible is discounted and destroyed; if it is rid of its inspiration and authority, then a deathblow is dealt to our doctrines.

Albert Parker Fitch, Professor of Religion in Amherst College, recently put out a book, "Can the Church Survive in the Changing Order?" "Yes, it can survive," says he, "if it does two things: First, give up her belief in the Bible as a supernatural revelation; Second, substitute in her faith naturalistic evolution for supernatural creation." In other words, the Bible, not God-inspired but man-made and man not made in the image and likeness of God but a descendant from an ape.

This learned gentleman would have us throw to the winds our inspired Bible and the doctrines of inspiration, not taking into account the fact that if we did these things we destroy the very foundations of our Protestant faith. And the pity of it is that we have learned professors spread all over Protestantism who are doing little else but striking deadly blows at the very heart of our theology.

The doctrines of Methodism are emphatically the product of the Bible. Their origin is traced to that notable utterance of Wesley: "In 1739 two young men reading the Bible." *There is nothing the matter with Methodist doctrine*, and let Methodists of America remember that nothing on earth can legally change their system of doctrine. Too often it is feared that the critics are going to alter or change the doctrines, but in Methodism the doctrines are an essential part of the Constitution and are protected by Restrictive Rule I, which says:

"The General Conference shall not revoke, alter nor change our Articles of Religion nor establish any new standards or rules of doctrine contrary to our present existing and established standards of Doctrine."

With Methodism you would have to destroy the Constitution of the Church before you can change or alter a single Methodist doctrine.

Coming back to the question: "What then is the matter with Protestantism?"—we would say,

1. That Protestantism has some 150 or more sects, but that is not our peril.

2. Rome is increasing and enlarging her borders, but that is not our chief peril.

Remember Rome numbers about 17 millions in U. S. A. Join the Methodists, Baptists and Presbyterians together and you have 18 millions. The total church membership in U. S. A. is 43 millions, being 26 millions more Protestants than Catholics in this country.

3. We note the growth of worldliness, irreligion and radicalism in America, but that is not our chief peril.

Our peril is from within.

(To be continued)

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The information and soul inspiration. During April the two for only \$2.75.

Public Prayer.

Rev C. W. Ruth.



HERE has been much said about secret prayer,—its value, importance, etc., but not much is said about praying in public. And because we think a few things should be said, is why we are writing this article.

In the first place, there are multitudes of professing Christians who never engage in audible, or public prayer who should be encouraged and persuaded to do so. In many churches, even where there are hundreds of members, there will be found only a very few upon whom the pastor can call to lead in public prayer. Some churches cannot have stated prayer meetings at all simply because there is no one in the church who is willing to lead in public prayer.

Men and women who have been members of the church for many years will beg to be excused from praying in public, saying they "have no gift for public prayer," and yet want us to believe that they pray in secret, and are living prayerful lives. But we have discovered that the people who are really faithful in secret prayer also can pray in public. A person who has the spirit of true devotion is ready to pray at any time and anywhere.

This hesitancy to pray on the part of professing Christians is generally due to a carnal fear, which, when thoroughly analyzed, spells p-r-i-d-e: a fear lest they should be overcome by emotion; or lest they should not be able to offer an eloquent prayer, or make a favorable impression upon those who might hear them, all of which indicates a lack of consecration and grace. What would an earthly parent say, should a child be ashamed to speak to them in public, saying, "I will speak to you in secret, but I cannot speak to you in public," and thus indicate an unwillingness to acknowledge their relationship and dependence in the presence of others? It certainly would be very dishonoring and displeasing to any earthly father; then why would not the same be true of our heavenly Father? No person can be the Christian he should be who is unwilling at least to try to pray audibly in the public congregation at any time occasion should indicate the necessity or advisability of doing so. If the reader has not been in the habit of praying audibly in the presence of his family and friends or in the public congregation, we would urge him to a deeper consecration; and assure him that if he will find deliverance from the carnal mind the unwillingness and hesitancy to pray in public will be removed.

While we all know that audible prayer is not necessary in order to acquaint the Lord with our needs, or desires, seeing he knows the innermost thoughts and secrets of our hearts, yet God has ordained that we should "Ask," and "call upon him" for what we need. Audible prayer is usually an indication of earnestness, and intensity of desire; where there is desperation, and a real heart cry, there is likely to be some audible expression or outcry. We need ever to distinguish between "thinking" prayers, and praying; a person may think a very beautiful prayer, and yet not pray at all: just as one may say prayers, or read a prayer from a prayer book, and yet not pray at all. Prayer is not simply thinking beautiful sentiments, or mouthing words, but is the sincere desire of the heart made known to God.

The object of audible prayer in the public congregation is evidently two-fold; first, to supplicate the throne of grace for needed, and desired blessing and help from God; and, second, the enlisting and edification of those who may hear the prayer. It is this latter thought,—the edification of others,—that we

now wish to emphasize in particular. Paul, in speaking of "spiritual gifts," the unknown tongue, and singing and praying, says, "Seek that ye may excel to the edifying of the church; . . . I will pray with the spirit, and I will pray with the understanding also. . . . Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. For thou verily givest thanks well, but the other is not edified." 1 Cor. 14:15-17. Aside from the enlisting and edifying of others there would be no occasion or necessity for public, or audible prayer at all, seeing God hears the softest whisper, and knows every secret thought and desire of the heart.

We know of churches and camp meetings where all are urged to pray aloud simultaneously,—as individuals on their own account,—without respect to the praying of others; this, of course, creates a confusion of sounds, and a great tumult and noise, so that no one can hear or understand what is being prayed for, unless some voice chances to be louder and stronger than the rest, so as to be heard above the tumult; hence, it would seem to us, no one could be "edified" by such praying. We have known the leader of a meeting to ask some one to "lead in prayer," when at once the entire audience would proceed to "lead in prayer," and completely drown the voice of the one who was requested to lead in prayer, so that no one could understand anything that was being said; it was simply a tearing of throats, and a babel of voices which certainly no one could understand; we have hoped in such cases that the Lord might be able to understand, for surely no one else could;—the conclusion of the prayer was determined on the principle of "the survival of the fittest," or by whosoever could pray the longest and the loudest.

Now it will doubtless be urged by some, that it was sufficient that the Lord should hear and understand the prayer: that it was not necessary that anyone else should understand. Exactly here is our point: if it was simply for the Lord to understand there was no occasion for audible prayer at all, as he would have understood the faintest whisper, or the request unspoken. But when we remember that the purpose of audible prayer includes the edifying of others, we will see the importance and necessity for "order" in prayer. And it was in this very matter of public speaking and praying that the Apostle said, "God is not the author of confusion, but of peace," and "Let all things be done decently and in order." (1 Cor. 14:33, 40).

Understand, we do not object to concerted prayer, nor to loud and vehement prayer; nor do we in any sense object to earnest and frequent responses, and ejaculations in prayer; those who know us, know that we are not of the number who are afraid of, or disturbed by noise; but we do not want noise simply for the sake of having a noise; we insist that we need common sense in prayer, as well as in other matters. Nor is it necessary in any sense, in order to have all pray, that all should pray audibly. If, while some one is "leading in prayer" and voicing a petition to the throne of God, the audience is intelligently enlisted in the prayer, it at once becomes the prayer not simply of the person voicing the prayer, but of all who thus unite with, and enter into the same.

One danger of this over-emphasis upon concerted audible prayer, is the possibility of creating such an abnormal condition in the minds of the people that they will come to feel that unless there is a certain amount of furor, and a hullabaloo, there is nothing "going on," and nothing "doing," that is worth

while; and any service of a different order will prove uninteresting and unattractive to them: they feel that a person who does not make a noise and outcry, is lacking in zeal and fervor, and is spiritually "dead,"—all of which is a most unwholesome and unscriptural attitude, and invariably tends to fanaticism and wild-fire; and then, in order to prove that they have "the power" and "the fire" one will not need to shout about so loud, and jump about so high, or they are backslidden, and gone to the devil,—in their estimation. No, we do not object to loud praying, nor ejaculatory prayer, nor an occasional audible, concerted prayer, when spontaneous: but we would object to making that the rule for every service, and on insisting that it must always be so in order to have a good meeting.

Good News

By
Rev. C. H. Jack Linn
Evangelist



The subject of Divine Healing is an important one today. We mean by Divine Healing the direct power of God touching the afflicted body, without the aid of any human agencies of any kind. It is the blood cure. "By his stripes we are healed." "His body was broken for us." Although important, there are so many in the dark. Herewith I am printing a letter, recently received, which possibly will help others:

"Dear Brother Linn: I am writnig to you to ask some questions about healing services you are having. I take THE PENTECOSTAL HERALD and have read your contributions, also your new book, "Does God Heal the Body Today?" I am not well at all and have been praying for the dear Lord to heal me. I am partly deaf and have other troubles besides. I would be glad if you would unite your prayers with mine. I wish I could attend your meetings, but that is impossible, but distance does not make any difference with God. May the Lord keep and abundantly bless you and your wife. Your sister in Christ."

There could be no counterfeit dollar if there were no real dollar. The devil is a counterfeit, and has a stock of implements and devices that no other one has. He will counterfeit the real work of Jesus. Many have thrown aside healing and the blessings which are in the Atonement, simply because some one has gone "batty."

We wrote and told this woman that healing was a gift. (We do not now mean the gift of healing. Some have that, but our great argument for healing is not the "gift of healing," but that it is for us all today by appropriating from the cross. One will not be lost if they are not healed, but there is healing in the atonement, and why not appropriate it.) It is a gift, we told her. One merely takes a gift and thanks the giver. It doesn't take great faith or small faith—it takes real faith. A child can take a gift as well as a strong, muscular man. Healing is for us, and we can take it as we would a book off the bookshelf. Of course, to do this, we must believe it is for us and it is the will of God to heal, and that provision was made for it, when he cried triumphantly, "It is finished." He was manifested to destroy the works of the devil, and sickness and pain come not from God, but the enemy.

Oh, how sweet and sane to trust God for our body. Hallelujah!

The Home.

Rev. C. F. Wimberly, D.D.

II.



WHETHER we acknowledge it or not, the home as an institution, is in a transition period, or what is worse, a state of disintegration. Believers of the Bible regard every purpose, every privilege, every blessing connected with the home as holy, the propagation of the race, the saving and training of the people committed to the home, its rights and powers. There are certain responsibilities resting upon the laws of the home life, which God has placed nowhere else. As the race loses home identity, it becomes driftwood and debris, swept away by impulse and passion.

France lost her moral power by losing her home power. The French Revolution was an eruption of forces, which, for two centuries, had smouldered in a lower stratum than the Nobility or in the Clergy. Oppression from these upper sources had perhaps been indirectly a first cause in the degeneracy of the people; but just what occurred in Paris will occur in Chicago when domestic life throws off all divine and human restraint. Writers of the eighteenth century tell us that in the city of Paris, every man of political or social prominence had a mistress, and as a rule, every wife had a paramour.

The home is God's own first institution, and when it disregards him and his laws, wreck and ruin are the inevitable. The daily grind of our American divorce court indicates somewhat the status of our home life. The increase of this awful menace to society is frightful. We learn from the government record that the population of the country has increased 120 per cent. since 1867, but divorces have increased over 900 per cent; then there were less than 10,000 cases in this country, but in 1906, the number was over 1,000,000. The causes given are desertion, drunkenness, cruelty, and infidelity on the part of the men, and extravagance and infidelity on the part of women. In times of panic, it seems there are fewer divorces but when goods increase, hearts become hardened and selfish.

Moral power cannot be generated in clubs, lodges, and fraternal organizations; governors, legislators, with unlimited police and executive authority, can never coerce fallen man into obeying the Decalogue and Sermon on the Mount, if the formative period has been poisoned by wrong ideals. Our states are coming to realize the serious business of forcing citizenship; the Juvenile Court and Children's Guardians are only damming up the murky waters which flow out from unclean sources. The home is disintegrating and society is paying the penalty.

The land is filling up with beautiful residence structures; there is an extravagant outlay of money in building and furnishing of homes. Young married people begin with conveniences, unto which our wealthy parents did not attain fifty years ago. Pianos, paintings, fine carpets, and costly bric-a-brac abound in homes of wage earners; but this institution rests on some fundamental principles which cannot be supplied by material equipment. No amount of culture can take the place of obedience, reverence, fidelity, and honor. Fatherhood, motherhood and filial devotion are wrought out and expressed in character and not in external adornment.

We find the key to this question in the word which the Lord spoke concerning Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 19:19. Here are indi-

cated two important factors of home power—Religion and Discipline. It is a well known fact, which no devout layman would undertake to deny, that, except in very rare cases, fires of faith and worship no longer burn on family altars. This is not due to a lack of knowledge concerning this gracious obligation; literature on the Bible and Christian duty abound. No one will dare to say it is unnecessary, if the highest type of godliness is maintained. The great lapse in domestic piety is not due to any wilful rebellion against God. There are some homes so low in the scale of vital religion, that a minister is not invited to pray there; but many others are glad to have it done. In the average Methodist home, not to mention other churches which do not lay any stress on experimental salvation, to call the members to prayer is a painful and embarrassing ordeal. It will require nerve and godly courage on the part of the pastor who does it.

We are sure that not one pastor in all Methodism, North or South, unless he be so backslidden that all such duties are regarded as superstitious relics of the past, but will acknowledge the truth of the above statement. Why does this condition obtain? We never had so much preaching, so many places of worship; every village and city has an abundance of churches and missions. America has the gospel; she is surely evangelized. Why then does not one father in about every hundred call the family together around the altar of prayer? Heathenism, ancient and modern, hold tenaciously to their household gods; family religion is an important factor with the peoples who know not God; why should the children of light be so far behind the children of darkness? Every Catholic home has its images and crucifixes, reminding always of the duty of the Church. We ridicule and abominate the foolish dogmas and dead ceremonies of Catholicism; what right have we to do so? They are living up to the gospel they hear by precept and example.

There is one reason why all this is true; students of the Word are not surprised; the Master said in the plainest language, that a great apostasy would come upon earth; Paul said it would come; the other apostles mentioned it. Why are we so amazed when things come true which were prophesied in the Book? The apostasy is not only coming, but is already come, and nowhere do we see clearer manifestations than in the home: "Having the form of godliness but denying the power." The father and mother who are in vital touch with God will erect a family altar; they would be afraid to neglect it.

We know church officers and Sunday school workers of every denomination who can unblushingly lead their households at the card table. What home is barred against the Sunday paper? Watchman, what of the night? Homes bearing the name of Christian, exalt everything above God; he is no longer lifted up around the fireside.

Not only has religion become a dead letter in the home, but discipline, that old-fashioned patriarchal leadership and authority, is likewise almost lost. "In the last days—disobedient to parents, heady, highminded, etc." Children that want to, attend church and Sunday school. We know of but few homes where the law is such that children have no option in the matter.

Our statisticians rejoice over the number of children in the Sunday schools, but more than 70 per cent of those pupils are lost to the church. Thousands are in the Sunday schools for years, win prizes, get good grades, who never get to God, but go out in sin before they are of age. There are ten boys under age at parks and pool rooms on the Sabbath day to one in the church. Parents are helpless to prevent this sad condition. Three-fourths of the average schools have no more regard for the preaching service than if it did not exist. What has be-

come of the family pew? How seldom does the pastor rejoice to see the children in the pews with the parents. Parents would like to have it so, but the children do not and that ends the controversy. Parents out of touch with God have no appreciation of the consequences of this lack of discipline. It is not only true with irreligious parents, but many pious fathers and mothers have no control over their children. Along with these facts, there are 26,000,000 children in the U. S. receiving no religious training at all. This state of things is growing worse; if filial disobedience continues to increase as it has in the last decade, it will be no unusual thing to hear of tragedies resulting from an effort to retain or force submission. Here and there a father and mother retain the Puritan idea, but their children associate with others who know no restrictions, have no idea of obedience, and the task becomes bitter and hopeless. God only knows where and what the end will be.

An Earnest Appeal to the Voters of Kentucky.

We are rapidly approaching the date of the primary election, at which time the voters of the State of Kentucky will select their candidates for the Governorship of the state. There are now four aspirants in the field; two Democrats and two Republicans.

Mr. Barclay, the Democratic candidate seeking the nomination of his party, is a Christian gentleman of highest integrity and unsullied reputation. As a congressman he has always voted DRY, and been the champion of the interests of the people, constantly found upon the side of good morals and sane, progressive legislation.

If the Democratic people of Kentucky hope to elect the next governor they cannot afford to turn down this aspirant. His election means that we shall have at the head of the state government a true and tried advocate of law enforcement. He will vigorously prosecute the violators of our prohibition laws. He has always voted dry and will act as he has voted. He is a staunch enemy to race-track gambling, one of the greatest evils in our state today.

I do not know much with reference to Mr. Colvin, who is the safe candidate of the Republican party. He is highly spoken of by those who know him best. They tell us he is opposed to race-track gambling and a faithful advocate of the enforcement of our prohibition laws. It would seem from what we have learned that these two gentlemen represent high moral standards and the best interests of the people. It would be most unfortunate if at this time we should put into the office of governor, a man friendly to the debauching influence of the race track and with anything like a friendly feeling toward the liquor interests.

Great and sacred interests are involved. Every voter in the state should see to it that our next governor is a man of the highest moral standards, who will stand firmly against the lawless mob which seeks to walk ruthlessly over our prohibition laws. Let it by all means be Mr. Barclay, or Mr. Colvin.

H. C. MORRISON.

If Christianity be called a building, Jesus Christ is the corner stone. If Christianity be called an arch, Jesus Christ is the keystone. If Christianity be called a science, Jesus Christ is the fundamental principle. If Christianity be called a system, Jesus Christ is the center of that system. To preach the gospel is nothing more nor less than to preach Jesus Christ.

Order "Careful Cullings for the Children." They will greatly enjoy it. Price, \$1.25.

Do not fail to read our Special Offer on page 16. Then act.

Quiet Talks on the Simple Essentials.

S. D. Gordon.

ANCHOR AND COMPASS.



COMPASS and an anchor aren't handy things to have at sea. They're essentials. No ship's captain will ever say that it's a good thing to have a chart and a steering apparatus. You've got to have them.

The old world is surely "at sea" just now. The statesmen agree on that much, and the international financiers and educators and others. A good many of the statesmen are decidedly shaky on their chart and compass and steering apparatus. The magnetic needle that ought to point north wobbles. The North Star—has it shifted? or gotten lost? or, is the bother with men's eyes, possibly?

That world war certainly did things, and big things, too. And, the bother is, it is still doing things. The back wash is still on and on strong. The suction behind the big boat is terrific in its swirl and sweep and engulfing suction. Everyone feels it, statesmen, publicists, economists, industry captains, teachers, preachers, and just we common folk earning roof and shoes, trying to get both ends together, somehow.

And the religious world is no exception to the rule. And, mark you keenly, this goes to the very root of things. For at heart everyone has the religious instinct. There is a pull-up toward God inside everyone. And if a man wobble here it affects his conduct. The moral fibre of life begins to unravel. And when that goes—what is left worth while? Or, what will be left at all in a little while? Ask Russia. Though you needn't go so far.

For conduct and creed are as Siamese twins. They can't live apart. You're intensely concerned with your fellow's belief about what is in your pocket as you push through the thick crowd. Creed controls conduct. What does he believe about the sanctity of your home?

A man's inside heart-beliefs touch the very vitals of all life, of every sort, everywhere. Every man has a creed a belief. And it controls him. Whatever controls his actions—that's his creed. At heart it's really his religious belief. It's his response to that inside pull-up toward God.

THE PENDULUM SWING.

And the pendulum swing is on in our religious thinking decidedly on, sometimes violently, unwisely, untactfully on. At one extreme are old statements of belief, sometimes very rigidly put, yet with utmost sincerity. The *i* must be dotted just so, and the *t* crossed at a certain angle. Else one is an outcast.

Some are so absorbed, hugging a certain shaped anchor, with its flukes just so, that they don't see the poor fellow gasping and drowning right there at the side of the boat.

At the other extreme the anchor is dropped completely. The compass is overboard. The steering apparatus rusts. The boat's adrift. And the occupants are laughing gleefully. The rocks ahead, the storm gathering black on yonder near horizon, these go un-noticed. Dot your "i's" and cross your "t's" as you please, but don't bother us about it, these say.

Yet, all sane men are agreed that there must be an anchorage at shore, and compass and steering arrangements at sea. In business, in school, in fraternal and social intercourse, in finance, in international undertakings, in traffic, even in pastimes—golf and tennis and ball—there are certain fixed things.

They are Simple Essentials, commonly recognized and accepted and respected. Or else one is ruled out of the game. These are the compass, the anchorage, the things we steer

and steady by. They are essential. They are simple and few. They never vary.

Once these are understood and accepted, there is the widest range of personal liberty in belief and action. Agreement on essentials gives freedom. Liberty comes only in obedience to a recognized sense of right. Creed, belief, controls conduct.

I want, in these brief "Quiet Talks" here in this neutral hall by the sea, these summer mornings to talk in a very simple homely way about the really few essentials of our common Christian faith. By pretty common consent our Christian teaching leads all others in its ideals, and, more, in its power—a thing distinctive to itself.

Then one can go out and think things through afresh for himself. I hope it may help us get our feet, and keep our feet, and stand steady, no matter how strenuously the crowds pull and push the other way.

THINKING CROOKED.

A man in a small craft left his colored servant at the steering wheel with strict directions to steer by a certain fixed star. The servant wakened his master in the middle of the night, saying, "Give me another star. I've lost that one." It's night time and a bit stormy, and there's only one North Star.

You can't think crooked and live straight. Loose beliefs lead to loose morals. The two are inseparable. We are intensely concerned with our fellow man's morals. We must be. And he with ours. Morals make conduct. The State takes account of that. Every policeman silently tells of our intense concern about each other's morals and conduct.

There's a chain of five loose things that are tightly linked together. And conduct, moral fibre or the lack of it, hangs out persistently, insistently, like a clammy clinging chilling fog, at the lower end of the chain. Yes, it's the lower end.

I want to talk a little about these next time.
No. 2.—THE BIG FIVE.

Let us Leave Out the Sting

Mrs. H. C. Morrison.



Someone has suggested that before we speak disparagingly of another, let us imagine they are in the adjoining room, listening to what we may have to say about them, and then govern our speech accordingly.

I believe of all faults we are most prone to fall into, is that of criticism. How much more frequent we hear some unkind or disparaging remark about people than do we hear kind things said of them. We are not thinking of such instances when we comment upon the mistake of some one, and that with a pain that grieves because they were so unfortunate; but our most frequent "remarks" are when there is no occasion for them, and when they will hurt us and do the person criticised no good, for they seldom hear of the criticism.

We are reminded of a wholesome comment upon this subject which we saw not long since and which we pass on to our readers, trusting it may be a check to any who may be addicted to this unhealthy habit.

"Criticism is sometimes a duty. God has given our powers of discernment for us to use in his service. We are to distinguish between right and wrong in others as well as ourselves. So from time to time it may be the duty of the Christian to point out the mistakes or wrong teachings or even the sins of others in order to keep from being misled or injured by that which is rightly criticised. But when such criticism is a duty, the love which is enjoined in the thirteenth chapter of First Corinthians is equally a duty. And that is where so much criticism, even when given

by Christians, sadly fails. It would seem as though other persons offers a deadly temptation to us to sin in response; and then, in a sinful spirit of harshness and self-righteousness and unlove, we condemn that which is wrong in another, not realizing how much more we condemn ourselves in that very act. A consecrated Christian worker was speaking of a public criticism that had been made by another Christian, of a large group of professing Christians whose fundamental positions and purposes were plainly wrong and required discerning criticism. But the one referred to expressed regret that this public criticism had been made in such a way that 'the sting was more noticeable than the fault to which the criticism called attention.' Are we not all rebuked by this kindly criticism? When we must criticize, let us do it in such a way that even those who are criticised shall be deeply touched by a realization that love is more prominent in our hearts than fault-finding."

I think the key-note has been struck in this comment, and we are reminded of the scripture which says, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness," (not criticism). If you will read the remainder of this verse, Gal. 6:1, you will see the writer gives as reason why we should deal leniently and meekly with an erring brother or sister—"considering thyself, let thou also be tempted."

There are none of us who are so faultless that we can be set up as models for imitation, for the best of us have infirmities of the flesh and broken threads and dropped stitches in the weaving of life's web, that should keep us humble and averse to comment and criticism of one who, in our opinion, may be weaker than we. Hawthorne speaks of "The somber spirit of our forefathers who wove their web of life with hardly a thread of rose-color or gold," yet in the midst of their 'toiling in rowing,' we dare say they did not escape criticism and unkind comments upon their efforts to lay foundations that would bless unborn generations.

There is a couplet which runs something like this:

"There is so much good in the worst of us,
And so much bad in the best of us,
That it does not behoove any of us,
To say anything about the rest of us."

Measuring ourselves by this rule it would not be long until all criticism would be a thing of the past, and when it was necessary to remind one of a shortcoming it would be in such a way that the reproof one would love you better, as the rebuke would be administered in such a loving, meek way that they would realize that, "Faithful are the wounds of a friend."

To make it a bit plain and homespun, I will just say, that it is the old-time, busybody, envious, meddling backbiter that is such a terror to 'good people,' and reacts upon the person cursed with such a habit in a way that makes it difficult for them to do much growing in grace. For grace does not enjoy such unholy fellowship. The trouble is, that the one overtaken in a fault is usually reproofed by those who are the least qualified by grace to perform this delicate piece of heart surgery. Remember, it is the *spiritual* who are admonished to deal with the erring one, and not the habitual fault-finder and critic.

Yes, I am talking to myself, for temptations often come my way to indulge in the very thing I am writing about. But let us all agree that we will make it a rule to say nothing to one's back that we would not say to their face; and if it be our duty to reprove or rebuke, let it be done with tearful entreaty and earnest solicitude for future rectitude. Then the *sting* will be left out of their hearts and *ours*, and afterward the reproof will yield the peaceable fruit of righteousness.

An Appeal for a Continent

Rev. W. H. Huff.



It will soon be two years since I made my first trip to South America. The time has glided by so swiftly that it seems but yesterday when I turned my face toward the Equator. Yet

two years have gone into history. It is true that time and tide wait for nobody. My work in that Southern Continent was evangelistic, my time was limited, my task was strenuous, and my opportunity for observing the life of the people was not the best. However, I did go with both eyes open and with a sincere desire to come into some sympathetic understanding of our Southern Neighbors. I do not pose as an oracle on South America, but I do report as I saw.

The sweep of that Continent is so vast, the cities are so great and the needs are so appalling, that its evangelization is a challenging task. Evangelistic work must necessarily be done in the cities, the rural sections are so sparsely settled as to make any ministry to them impractical if not impossible. It would be better if more of their people lived in the country and not so many huddled in the cities. But now the tides of emigration have set in, the people are coming from every country in Europe, and within the next twenty-five or thirty years, South America will be a melting pot indeed!

Economic conditions are tragic. The great millions of ignorant, poverty-stricken people toil on without hope and with little remuneration. The wealth is in the hands of the few. There is no middle class. Between the rich and the poor there is a great gulf fixed. To span this gulf, to reach these submerged millions and to bring them a gospel that will change their lives and conditions is still an unperformed task.

The whole social fabric reeks, and the home surroundings of the poor are such that it makes common decency almost impossible. With the prevalence of drunkenness and immorality, one need not be surprised at the unbelievable number of unmarried mothers.

The percent of illiteracy is high. There is a sliding scale of from forty to eighty percent who can neither read nor write. Uruguay the best educated Republic is forty percent, while some of the other Republics run as high as eighty percent. We may be well assured that this gross and widespread ignorance is not the mother of devotion.

The religious sky of South America has few rainbows, and even the sun is a bit hazy. On the East Coast they have mainly broken with the Catholic religion and every other kind. Among the upper classes there is a great deal of the most crass, materialistic atheism of the French type, while the poor ignorant millions are fainting and scattered as sheep having no shepherd. On the West Coast Catholic churches are more prevalent, but most of these great Cathedrals have little moral or spiritual meaning to the life of the people. Of course our missionaries, churches and schools are doing their best but what they are doing over against what needs to be done makes impossible any smug contentment.

Europe had its intellectual Renaissance, Germany had its Lutheran Reformation, England had its Wesleyan Revival, so Latin America must have a great mental, moral, and religious awakening. There is no use to go down there with swords to fight Catholicism, there is no use to go there with mere counsels of perfection, there is no use to go there with shallow Utopian ideas, and seek to apply them like putting bills on a billboard or Jap-a-lak on cheap furniture. The entire life of the people must be touched and changed. Childhood, youth, manhood, wo-

manhood, home, social, economic, moral and religious must all be shot through with gospel truth, regenerated, reconstructed, readjusted and started from a Christian basis. It must be an applied Christianity. This cannot be done in an hour, it cannot be done at a distance and some might doubt that it can be done at all, but with God all things are possible. There must be a thorough-going evangelization, Christianization, education and application of the gospel of the great God and the grace of a full salvation.

The whole continent must have a divine invasion that will give a new passion to our preachers, a new vision to our missionaries, a new dynamic to our churches, a new enthusiasm to our schools, and a new thrill to that whole Southern World. Nothing short of this will suffice in that Latin Land.

The needs of South America will not let me sleep. I can get no rest or comfort till I have done everything in my power to help those people who have never had a chance. I am earnestly craving the intelligent co-operation, sympathy and prayers of all our spiritual people. My sincere desire is that we be laborers together with God to get an evangelistic message and a spiritual throb into the heart of a people and a Continent where they are more familiar with the wooden crucifix than they are with the living Christ. I have no axe to grind, I have no selfish motives, I trust I have no mixed motives, but I do have a passion that we who have had so much gospel and light shall do something for that land of the Christless Cross.

My appeal is for a Continent where from forty to eighty percent of the people can neither read nor write. My appeal is for a Continent where from thirty to fifty percent of the children born tug at the flabby breasts of unmarried mothers. My appeal is for a Continent that has in it a Republic where sixty percent of the babies die before they are two years old. My appeal is for a Continent where I saw a cattle train loaded with human freight on the way to a prayer shrine. My appeal is for a Continent, where I saw, in the Bolivian Mountains, men and women, who are created in the image of God, driven like beasts of burden. My appeal is for a Continent that for four hundred years has been under the dead hand of Romanism. My appeal is for a Continent that is separated from all other nations by vast ocean worlds and joined to us in the Providence of God. My appeal is for a Continent that God loves, and for which Christ died. Shall we eat our morsel alone?

Hints to Camp Meeting Goers.

Rev. E. E. Shelhamer.



Get ready. Begin days or weeks before hand to lay aside just such things as you will need,—rubbers, umbrella, heavy coat, fan, soap, wash cloths, hand mirror, stamps, writing paper, pins, pencils, Bible, and various utensils for camping if you intend to do your own cooking.

2. As soon as you arrive, prepare for the best and the worst. Dig a ditch around your tent and put suit cases, trunks, and beds onto sticks, or stones, so as to keep them dry in case of a sudden rain. Let the sunshine and fresh air in, so that nothing moulds or mildews. Stretch a rope or wire high up from pole to pole in your tent where you can hang clothing.

3. Plan to "stay through." Do not let the cares or cattle at home get your attention. Some one will care for these things when you are dead. Suppose you practice death for ten days and die out to all earthly things. Do not let the devil or anyone else run you off

the ground just before you receive a great uplift. Don't look back. Remember Lot's wife.

4. Another thing. It may be that your tent or room is right in the sun, or near crying babies. Now be careful! Don't complain and threaten to leave! God may have permitted this to develop patience in you, or in a special way make you a blessing and inspiration to a struggling soul. If so, it will be worth infinitely more than if everything were according to your liking. Perhaps a crisis of your life has unexpectedly come and you cannot afford to fail.

5. Insist on it at the outset that you will quickly enter into the spirit of the meeting. Sit up near the front, sing and pray with all your might, and thus head off discouragement and homesickness. Don't get tried if you are asked to sing solos or lead meetings, but pitch in and help those who are in the lead. It will not be long until they will see your worth if you have any.

6. Insist on another thing,—that you will not nurse your likes and dislikes. There are all kinds of people at a camp meeting, yourself included. It is barely possible that the preacher or pilgrim whose ways you dislike may do you more real good, than the one who just suits you. So do not praise one or run down another. If you talk too much you may prejudice a soul against the very one who could help him.

7. Do not fall into the awful habit of parading or sitting around visiting and looking wise. Better form a prayer band and have stated seasons for reading and praying through for the meeting. Then when the altar call is given do not find an excuse to leave, but invite some one to Jesus and resort to intercessory prayer. A wide field here, for there are not many at it.

8. Do not cast away your confidence. If the preaching is searching and a flood of new light comes, hold fast what you have and press forward for more. It is not always best to rush to the altar, for some things can be settled in your tent, or out in the woods. However, if you have not been kind and victorious on every line, then do not pretend or cover up, but make all haste to get right and thus recover lost time.

9. If God has given you superior light or grace, do not think that you must rant about it and force others to see and do exactly as you do. If your leadings are of God let him fight his own battles and give you an opportunity to deliver your soul. Don't force your way in at a half open door, but wait your time and then in a humble way speak of his dealings with you. Sooner or later there will be fruitage in proportion as you keep in the Spirit.

10. The camp will be what you and others make it. If you go largely for an outing, or to see and be seen, you will hinder rather than help. But if you follow some of the above suggestions you will return from camp tired and dusty, but with the satisfaction that you grew in grace and were made a blessing to others. God grant that the latter may be so.

The *Western Christian Advocate* thus expresses its view on a question which is occupying much newspaper space these days: "Any man who rejects the New Testament or the Old Testament on the basis of miracles is a microscopic thinker with a mind that works in a groove and with an eye that sees through an aperture equal to the dimensions of a cambric needle."

Just to Demonstrate

We want you to know just what a good Commentary that we are selling every year. We are offering you Arnold's Practical Commentary on the Sunday School Lesson for the year 1923 at 50c, which is just half price, but we propose to keep your name and address and sell you the book for 1924.



WORKERS TOGETHER WITH GOD.



MEETINGS BY EVANGELIST AND MRS. A. E. DAVIS.

Since our last report in *The Pentecostal Herald* we have had the happy privilege of being in several wonderful campaigns for our King. We find that the promises of God are still true and can be cashed in at the Bank of Heaven at face value. Hallelujah!

One of the most successful meetings we have ever conducted was at Covington, Okla., known for years in the Oklahoma Conference as a preacher's graveyard. The past record of the accomplishments of the church for the kingdom is not very flattering. Deficits in salary and missions prevailed for years. Whether it was the fault of the people or the leadership, God only knows; but any way it was not functioning as an aggressive church for the Kingdom. About one year ago Rev. H. E. Lacy, of Union College, Kentucky, was sent there as pastor. Brother Lacy has been reared in the Quaker Church and has been very successfully trained as to the leadership of the Holy Ghost. When he started his pastorate fifteen present was considered a good crowd. But this little pastor had great faith and could not be content with this snail-rate progress. He talked large things in and out of the pulpit. He put on a Recreational Program that captured the young people of the community. He organized the Covington Prayer League of 100 members, who pledged to pray each day at 9 A. M. for the salvation of Covington. A Community Bible Class was organized which met once each week. The fire was all ready burning before we got on the field. Soon the crowds filled that little church to overflowing. Just before the revival a nice addition was made to the church. The building was filled nearly every night during the meeting. Over 100 found victory at the altar of prayer. Many sinners were saved and believers were filled with the Holy Ghost. We were loyally entertained in the good home of Dr. and Mrs. Roy Stone. We had the privilege of seeing these precious hearts find sweet victory and the family altar set up.

From here we went to Bartlesville at the Epworth Methodist Church. This church is located right in Smelter town. During the meeting a debt-raising campaign for \$25,000 was on, which divided the attention of the people and hindered the meeting. Emphasis has been placed upon social life to the detriment of the spiritual. Whenever a church does not rejoice over souls getting through at the altar, and ceases to make that the main object of their endeavor, there is something wrong. The old-time shouts of victory were not heard in this meeting. The Holy Ghost was grieved from the very beginning. We wept and prayed and was true to the truth. We understand now there is a mighty revival sweeping the entire town. Divine Healing is being emphasized and they have built a Tabernacle that will seat 2,500 people and hundreds are finding Jesus as their Savior and Healer. If God cannot use the churches to bring the truth to the people he will raise up some John the Baptist, and place his seal on him and send him out on the independent line to preach repentance and demonstrate the power of our God before a gainsaying world.

Our next meeting was at Depew, Okla., with the Southern Methodist Church. This was one of the most peculiar meetings we ever conducted. It is the only meeting in our experience where the outsiders took more interest in the meeting than the members of the church. But through the faithfulness of a few Baptists, Christians, Pentecostals, and Nazarenes we were able to score quite a victory for our King. We had a number of bright conversions, and several sanctified by the baptism of Holy Ghost. Also several were touched in body and made every whit whole. Hallelujah to our King forever. We are now beginning a revival campaign at Fallis, Okla. Pray for us.

Yours all for Jesus,

A. E. Davis.

GOD ANSWERS PRAYER.

The Lord continues to answer prayer and convict of sin. All there needs be for a revival is people who can intercede. After Christmas my first meeting was with Rev. Hughes at Decker, Ind. The Free Methodists, Nazarenes and United Brethren worked beautifully with the M. E.'s and the fire fell after a few days and a large number prayed through in the good old-fashioned way. These were mostly in the teen age. The next meeting was at Trinity on the same work. This meeting was greatly hindered by the incessant rain and then afterward the intensely cold weather that made it impossible for many to attend as it was a country point. A few prayed through however. Those who were sanctified are holding on to God for a great revival in the near future and it will come for where two are agreed as touching the revival it is sure to come.

Hazelton, Ind., was the next point. There was much opposition here to sanctification so that it took two weeks to get a good start and after the start it could not be stopped at the end of three weeks when I had to leave so the pastor, Rev. Fink, a faithful preacher, continued the meeting another week and many more were brought into the fold.

We then held two meetings with Bro. Chester

Thomas at Castleton and Broad Ripple, Ind. It came in the busy season for the farmers. Many were sure no revival could be had at that season. But God is no respecter of dates. All things come to those who wait in faith and prayer and work. The fire fell. A number prayed through to victory in both meetings. Some were saved and some were sanctified. In these two meetings Miss Thelma Atkinson was the very efficient and acceptable song leader.

At Washington, Ind., a fairly good meeting was held with Rev. Barrett pastor and Miss Atkinson leader of song. Fifteen were at the altar the third evening. The conviction at this meeting was intermittent. Some days intense conviction then perhaps the next very little power. The attendance varied the same way. But there were some faithful praying members who got under the burden and prayed until the power was on the people.

The last meeting was at historic Vincennes with Rev. Fritsche in the North Vincennes M. E. Church, and Mr. Dawson song leader. There was much conviction on the church for sanctification. Some yielded and got the victory. Some still have the burden of conviction. If they will yield to the leading of the Spirit there may yet come a revival that will shake the city. May the Lord grant it. Some young people of the Sunday school were converted and some older ones. The church seemed to be wonderfully built up and will no doubt carry on the well begun work. The Nazarene pastor and people and Free Methodist pastor and people rendered valuable help. The unity of spirit was good and pleasant, like precious ointment and dew of Hermon, so the Lord commanded the blessing even life forever more. Unto the Lord be all the glory.

M. Vayhinger.

H. E. COPELAND AT DOLTON, ILLINOIS.

Dolton, Ill., is a suburb of Chicago, composed of about six thousand people, mostly industrial, and with a large sprinkling of railroad men. We were told that the town had never had a revival. On May 13th, assisted by song evangelist B. Edward Zeiss, of St. Louis, we began a four weeks' meeting in the Methodist Church. The pastor was eager for an old-fashioned revival, and a few of the membership joined with him in such prayer, and desire. The opposition was at times strenuous. The Holy Spirit was mightily wounding with conviction. At the first altar call more than a score rushed to the altar to find God. Conviction was deep. Men and women in some instances resisted the appeal of the Spirit until their entire frames seemed shaken as if in some terrific storm, then seemingly turned loose suddenly, and were filled with a great calm, and a sweet peace. Some of those converted would go out to win others at the very next service. More than a hundred and seventy-five found God at the altar, and the entire church was greatly quickened.

It is a great joy to us to record here that our good friends in Roseland, Chicago, came in goodly numbers, and gave us great aid in the battle. Those people know how to pray and lead souls to God.

We are now in the new camp at Ridgeland, Wis., and the fire is falling, and souls are finding God in splendid numbers. We look for a camp of great power and usefulness to be established here at Ridgeland.

Pastors and committees desiring our help should write us early at 5258 Page Blvd., St. Louis, Mo.

In holy love,

H. E. Copeland.

WICHITA, KANSAS.

There has occurred again in the Church of the Nazarene, Wichita, Kan., one of those revival events which we deem and consider was equal to or surpassing any revival we have ever assisted in or helped to promote. The saints of the local church know how to get under the burden when momentous questions confront and the salvation of the people depends upon their untiring efforts. The conflict was real but heroic faith and dauntless courage and tireless diligence gained the victory. The revival ran over three Sundays and the first week not a great deal was accomplished and part of the second week the rains decreased our congregations. But toward the last the front lines of the opposing forces of evil were broken through and souls began to find God, until the last night there were twenty-five sought the Lord and most of them were happy finders. There were not a few who wept and cried, and died to the trifling, worthless things of time.

The engaged workers were Rev. I. M. Ellis and Prof. B. D. Sutton. The former is an earnest, fearless, uncompromising preacher of the gospel. He spends much time in prayer and is a genuine soul winner, much loved by the people, and became a real friend of the writer although we had never met each other previous to this meeting. Many blessings upon Brother Ellis. The latter, Prof. B. D. Sutton, is a deeply spiritual man and is not a whit behind the chiefest of singers in the Holiness Movement. He would be a real blessing to any church and pastor who may be led to secure his service. He is a fine altar worker. Both he and his wife are to be at the

big State Holiness Camp in Wichita in August and lead the people in song. We shall be glad to meet them again and welcome them into our midst. There were over one hundred seekers during the revival, many backsliders were reclaimed and some who had never been saved found the Lord. Many of them found the pearl of great price and were sanctified wholly. The church is coming along fine with all of the district apportionments and we propose to meet all the obligations of the district that we may obtain a gold star from our district treasurer at the Assembly this fall in September.

J. E. Kiemel, Pastor.

MARSHALL, TEXAS.

We had a very good meeting at Marshall, Texas, considering the many things that stood in the way of a real old-fashioned Holy-Ghost revival. Of course, we find difficulties everywhere, but in some places Satan appears to have his lines drawn a little more tense than others. The recent railroad strike created conditions at Marshall that were pretty hard to overcome, however, we closed out with the altar full of people seeking the Lord; some for pardon and some to be sanctified wholly, and I believe some were definitely blest.

Marshall is the home of the old Scottsville Camp. The members of the Marshall M. E. Church are the supporters of the camp meeting. It was very interesting to labor with this people. I suppose they have heard most all the preachers of the Holiness Movement. The history of the Marshall M. E. Church, and the Scottsville camp would make a very interesting book.

The pastor, Rev. C. A. Perkins, is one of the most delightful men we have ever labored with. He left nothing undone that he could possibly do to make the meeting a success. We enjoyed his brotherly fellowship very much.

T. F. Maitland.

THE GOSPEL OVERCOMES DIFFICULTIES.

Some fourteen years ago, W. N. Gallon, a prosperous farmer, living near Salisbury, Mo., entered into the experience of holiness, and at once began holding revival meetings in the country districts of that region, in schoolhouses, churches, and tents, wherever there were open doors. The Lord greatly blessed his efforts in the conversion of sinners, the reclamation of backsliders, and the purification of believers, till that whole region was mightily stirred on the subject of religion. By and by a virulent opposition to the work he was propagating developed, though the work was kept free from fanaticism, and extravagance of every kind, so that the churches and schoolhouses were closed against him.

It became evident to the leader, and all connected with the work, that a permanent place should be provided in which to hold their services. As to the sort of a building that should be erected, there was some division. A few were in favor of a church, while the leader and an overwhelming majority of the people thought it best to build a tabernacle, which was done. This caused some strife. They procured a beautiful site, in a central location, and erected a tabernacle that, it is said, will seat five hundred people.

The holiness people were drawn into a controversy relative to the location of a high school building, and also as to the administration of the work that spread over a wide area of country. These things greatly hindered the work of soul saving, as would naturally be expected, and the work that Brother Gallon, and the evangelists he had called to his assistance had accomplished.

We were invited to labor with these good people, May 20 to June 3, though we knew nothing of the conditions that obtained till we got on the ground. We soon saw that the work was being seriously hindered for some reason. We poured in the old gospel truth, red hot, and it had the desired effects. Some of the people woke up to the fact that they had lost ground spiritually, and set about praying for restoration.

We had a get-together meeting which was fruitful of good results. The spiritual atmosphere became clarified, and a number of the clearest cases of sanctification occurred that we have ever witnessed. On a Sunday morning the power came upon the people, and some fell at the altar as seekers of holiness, as we were about to preach, the people, en masse, crowded to the front, and the spiritual tide ran high till far past the noon hour. There was no occasion for preaching. At different times during the meeting the fire fell, and much old-fashioned shouting was in evidence. The consensus of opinion was that the work of salvation had only fairly begun when the meeting closed, but our engagements forbade our continuing the work longer.

Brother Gallon and his people treated us fine in every way, and expressed the desire to have us labor with them again.

We stopped off at the camp meeting at University Park, Iowa, on our way to Ava, Mo., where we are just beginning a meeting which has good promise of large results.

J. L. Glascock.

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(Continued from page 1)

as a preacher of the Gospel. May our God grant to you, through the atonement of Jesus, and the blessed agency of the Holy Ghost, an entire deliverance from all sin, and the "fullness of the blessing of the gospel of Christ."

Faithfully, your brother,
H. C. MORRISON.

Preachers' Day.

Let the readers of THE PENTECOSTAL HERALD bear in mind that the camp meeting at Central Holiness camp ground, Wilmore, Ky., opens Thursday evening, July 19, and closes Sunday evening, July 29.

PREACHERS' DAY will be Wednesday, July 25. Bishop Darlington is to be with us and preach on the morning of the 25th. We are inviting the preachers from every quarter to be present. They will be furnished meals and lodging free of charge. We want a great day of consecration to the highest and holiest service to which God has ever called men. The world has never been in greater need for a Spirit-filled ministry than at the present time. Come and be with us, brethren, and let us get a great refreshing on our souls. Bishop Darlington's message is largely to the ministers of the gospel.

TO ALL MINISTERS OF THE GOSPEL.

Through the entire camp meeting you will be most heartily welcome and furnished meals and lodging free of charge. Last year we had eighty-odd preachers at this great old camp. They came from many states; this year we are expecting more than a hundred. Come and be with us, and let us rekindle our evangelistic fire and go out girded anew to rescue the perishing. If you cannot be with us all the time, come for at least a few days.

SPLENDID ARRANGEMENT FOR WOMEN.

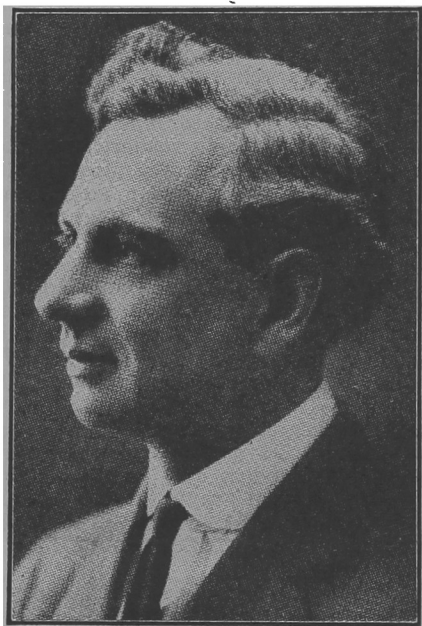
The committee is busy just now building an excellent dormitory for the care of the sisterhood. There are scores of good women through the land who delight in the few days of vacation from the round of home toil and the spiritual refreshing to be had at the camp meeting. The committee is building an excellent dormitory which will be a comfortable and restful place for the women who wish to attend the camp. Make your arrangements to come early and stay to the close.

THE KENTUCKY HOLINESS ASSOCIATION.

The Kentucky Holiness Association will hold its annual meeting on Friday afternoon, July 27. Let every member of the Association be present at that time, and all those who would like to be members, make it a point to be present on that day. We must, at once, push the membership up to one thousand members. It would then be easy to double the number. With the blessing of God we can revive the revival of holiness in old Kentucky, and directly win ten thousand souls to Christ. The salvation of souls is what God wants. That's why he gave his Son. That's why Jesus died upon the cross. That's why he intercedes for us in heaven.

Let everybody who can possibly come to this camp arrange to be present; let those who cannot come, pray the blessing of God upon us. Write to Dr. C. L. Thompson, Sec., Wilmore, Ky., in making arrangements for entertainment.

Faithfully your brother,
H. C. MORRISON.



REV. E. L. EATON.

An Important Announcement.



THE Executive Committee of Asbury College has just made an arrangement with Rev. E. L. Eaton to become Secretary of the Department of Young People's work in Asbury College. Rev.

Mr. Eaton has been for a number of years a successful pastor; for two years past he has worked successfully in connection with Taylor University. He now comes to assist with whole-hearted service in the great forward movement at Asbury College. Mr. Eaton is a man of unusual culture, deep piety, and an enthusiastic interest in the education and equipment of an army of wholly sanctified, Spirit-filled young people to go out into the vast harvest field in this country and the various mission fields, as soul winners for Christ.

We commend Bro. Eaton most heartily to our friends, everywhere. He will do all within his power to assist us in the enlargement of the plant at Asbury College. I believe if we had the accommodations we could enroll a thousand students for the coming school year.

Present conditions demand just such an institution as Asbury College. Thoughtful and devout people throughout the nation have watched the steady growth of this school; they have an appreciation of its work, confidence in its management, and faith for its future. We believe our Brother Eaton will find sympathy and enthusiasm among good people in all parts of the nation in his efforts to help us greatly enlarge our capacity for the accommodation of the multitude of students who desire to enter Asbury College.

For the present Brother Eaton will most

heartily join with Brother C. A. Lovejoy, myself, and a little army of workers to build up and establish upon a broad and firm foundation Asbury Theological Seminary. The greatest need of today, and all days to come, is an educated, spiritual, evangelical ministry pressing with holy enthusiasm the greatest work in the world—winning souls to Christ.

God has set his seal upon the work at Asbury. Within the past eleven months in the college, church, and camp meeting, there have been perhaps no less than a thousand souls reclaimed, converted or sanctified. Not only so, but our students and consecrated business men have held revivals all round about us and seen scores of souls saved. Furthermore, workers, both young men and young women, have gone out far and near, and everywhere have been wonderfully blessed of the Lord. Our hearts are full of praise and gratitude and are greatly encouraged.

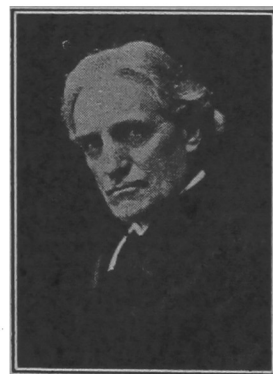
We must have enlargement; the people desire it, the students need it, the Lord is leading us on to it. Many small contributions are coming in, but we are in great need of larger sums to carry forward the program of the greater Asbury College. We ask for the prayers and sympathy of all of our friends for our beloved brethren who are out in the field looking after the enlargement of the school and hunting up the very best material among our young people to educate and prepare for wide service in the white harvest field of lost and needy souls. Pray with us. Pray for us. Come and help us.

Faithfully your brother,
H. C. MORRISON.

MONTHLY SERMON.

THE SECOND COMING OF CHRIST.

Text: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his time he shall show, who is the blessed and only potentate, the King of kings and Lord of lords." 1 Tim. 6:14, 15.



St. Paul fully appreciated the fact that when our Lord Jesus appears in his glory all debate with reference to his Godhead, his power to save, and the honor and worship which are his due, will come to an abrupt and eternal end. The resurrection of Jesus Christ fully confirmed the faith of the apostles in his Godhead. It was a final and complete witness to his mastery over death, the last enemy. Their doubts all vanished; their questions were all answered. His resurrection was a final and sufficient credential of his deity, of his authority, of the trustworthiness of all his promises, and the power of his gospel to save a lost world.

When Jesus appears with the holy angels in his glory in the heavens, his enemies will be put to utter rout. That will be a final, positive proof of his pre-existence, his Virgin Birth, the fact of his miracles, of his resurrection, of his eternal Godhead, and right to reign and rule, King of kings and Lord of lords. We can think of nothing, in fact, there could be nothing, that would more completely overthrow and scatter forever all of the foes and opposers of our Master, the Lord Jesus Christ, than that he should appear, as foretold by himself and by the apostolic writers.

It will be recalled that when Jesus stood before the high priest with the scribes and elders after his arrest on that tragic night in

the Garden of Gethsemane, and the high priest said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

Jesus was giving the high priest, the scribes and the elders, faithful warning that they might do their worst, but after their worst was done, the time was coming when he would appear in his glory and they would be compelled to admit his deity and divine Sonship.

The Jews living during the period of our Lord's ministry among men failed to get any sort of proper conception of Christ's person and mission in the world. To the ordinary student of the Holy Scriptures, it seems quite remarkable that these Jews should have so misunderstood, hated, and persecuted the Lord Jesus. To us, it seems that his personality, teachings, and life fitted so perfectly into the prophecies concerning him that any one at all acquainted with those prophecies would have identified him as the Messiah. How was it that the Jews failed to recognize Jesus of Nazareth as the Christ of prophecy?

First, they were in a fearful state of spiritual apostasy and blindness and spiritual things are spiritually discerned. Second, they did not understand that it was the plan of God that Christ, in accomplishing the great task assigned to him, was to come twice into the world. No one in ancient or modern times can correctly interpret the prophecies concerning the Christ who does not recognize this fact.

If we would get at anything approaching a correct and satisfactory comprehension of the true meaning of prophecy concerning Jesus Christ, we must divide these prophecies into at least two general groups. First, there is a group of prophecies that foretell Christ's coming, sufferings, humiliation and death, with the inauguration of the Gospel dispensation. Second, there is another group of prophecies that tell of Christ's coming in power to set up his kingdom and reign over his redeemed people, clearly indicating the glory and power of that kingdom and reign.

The Jews failed to understand this important fact and, as a consequence, could not rightly divide and properly group the prophecies concerning Christ. Eventually, they lost sight of all those prophecies foretelling the humiliation and sufferings of Jesus which must occur at his first coming, and fixed their minds only upon those prophecies which pointed to the restoration of Israel, the overthrow of their enemies and the triumphant rule and reign of their Messiah. They unwittingly cut out the Gospel, or Church Age, and put the Kingdom Age in its place. They had so misread the predictions and promises of the prophets that they were not looking for a Redeemer from sin to set up a kingdom of righteousness, peace and joy in the hearts of men. In their spiritual blindness they had no conception of, or desire for, a Redeemer from their sins. They were not hoping and praying for spiritual salvation. They wanted political deliverance and national glory. They were not looking for an Evangel preaching righteousness, but for a King breaking the yoke of Rome. Their minds were fixed on scriptures found in Isaiah: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isaiah 32: 1, 2. Jeremiah had said, "And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall

execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jer. 23:4, 5. Daniel had given them a wonderful prophecy: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

Many prophecies of this character might be quoted with which the Jews were perfectly familiar, and upon which they rested their hope for a coming Messiah and king to deliver them from their enemies and avenge them upon all those nations which had despoiled them. It never occurred to the Jews that while all these Scriptures were absolutely true, and had reference to the humble Nazarene standing in their midst, that the fulfillment of these promises belonged to a future dispensation in the history of the world and at a time far removed from that in which they were living. They were blinded by ambition and prejudice.

When the meek and lowly Christ appeared among them claiming to be the long promised Messiah, they could see nothing in him that met their conception of their coming king. They were disgusted and angered with his claims and with the rebukes he administered to them. They were startled as they saw the influence he had over the masses of the people, and determined to put him to death for fear that his followers would inaugurate a revolt against the authority of Rome, which they were quite sure would lead to severe vengeance and a more tyrannical administration of Roman authority.

They hated Jesus on general principles, and determined to take his life under the pretext of political necessity. In their blindness they had no conception of what they were doing. While suffering on the cross our Lord looked down upon the jeering mob and prayed, "Father, forgive them; they know not what they do." What few spiritual Jews were then living recognized Jesus as the Messiah. Simeon knew him; Anna, the aged saint, recognized him. Joseph and Nicodemus knew that he was a man come from God, but the proud ecclesiastics and the dupes under their control, could not possibly understand the Christ or the prophecies concerning him, because they did not understand that in the great scheme of human salvation, and the restoration of all things, it was the plan of God that Christ must come *twice* into the world; the first time, he was to make his advent through the open door of a stable; the second time he was to make his advent through the open heaven. The first time he was to come in great humiliation; the second time he was to come in great glory. The first time he was to ride into Jerusalem on an ass's colt; the second time he was to ride into Jerusalem on the shekinah cloud. At his first coming, he was to hang upon the cross amidst the derision of the multitude; at his second coming he was to sit upon the throne of universal empire and reign over his redeemed peoples.

The Jews had so misread prophecy that they got their program at least two thousand years ahead of God's plan. Hence, their inability to understand what was transpiring before them. They wanted to place the Messiah on the throne when, according to the divine purpose, he was due on the cross. There are some Christians who, misreading prophecy, are as completely out of harmony with the divine program as were the Jews. There are Christians who would keep Christ on the cross when he is almost due on the throne. The Jews wanted to crown a king when they ought to have been worshipping the Babe of Bethlehem. There is a class of Christians who insist on lingering about Bethlehem when they ought to be preparing to shout Hosanna to the coming King. The Jews who failed to rightly divide prophecy

did not want a Redeemer from sin; they wanted to set up a universal empire in the world. There is a class of Christians who do not want to crown Christ King of kings and Lord of lords to rule the world in peace and blessedness. They want to set up a great world-wide ecclesiasticism. Not long since one of the leaders of that group of professed Christians who would have the Lord delay his coming said, with startled disgust, "Why, if Jesus should come now it would interfere with our program." He seemed to think that God has no program. He admitted at once that he and those who sympathized with him had a program, but it entirely left out the glorious appearing of our blessed Lord.

The destructive critics can no more understand the program of God as revealed in prophecy and taught by the Lord Jesus and his disciples, which embraces both his first and his second coming, than those ancient Jews who crucified our Lord, and in their blindness they are "crucifying the Son of God afresh." Being spiritually blind, they cannot rightly divide the word of truth, and they are no more ready to crown Jesus at his second coming than the ancient Jews were to recognize and trust in him as their Messiah and Savior at his first coming.

The Christian Church, although it has accomplished great good in the world, has largely failed in her mission to preach the Gospel to every creature, because she has failed to understand the Word of God, and the plainly written predictions of the prophets and promises of Christ and the apostles with reference to his second appearing in glory. Having failed to understand the program of God, they have made many programs of their own which conflict with the divine plan and fail to accomplish the divine purpose. Hence, almost two thousand years after the death of our Redeemer, untold millions of people are living in midnight darkness in the midst of sin, disease, starvation and death because they have not had brought to them the glorious Gospel message of the Lord Jesus.

The program of Christ was that he come into the world meek and lowly, to live before men, to teach them the way of salvation, to die for them and to set on foot an aggressive evangelism, to make haste in carrying the Gospel to all the world. While this evangelism was going forward he was to go and prepare a place for his people. When the Gospel had been preached to all the world for witness, he was to return in clouds of glory and catch away his Bride—the Church. Then the wicked multitudes who had rejected the Gospel would bring upon themselves the "Great Tribulations"; a time of destruction would prevail in the world, not necessarily God-sent, but wicked men who had denied the pre-existence of Jesus, his Virgin Birth, his blood atonement and his second coming, having flung away the Bible and plunged into the black night of an awful infidelity, reaping the harvest that eventually must spring up and grow from the seed now being sown by the destructive critics. Thus men will bring upon themselves swift destruction. They are doing it now. They reached a fearful climax during the World War, but they are preparing for a darker day. Finally, Christ will return with the bride which he has caught away, and bring order out of chaos, peace out of war, and then those prophecies and promises so glorious in the Holy Scriptures shall be fulfilled, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

(Continued)

When you do not understand, just trust. He understands!

Do not fail to read our Special Offer on page 16. Then act.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

A friend of ours, Mr. Earl Saucier, has given us a splendid story which I am going to run on our Page. I hope you may enjoy it and reap great benefit from the warning given therein. My dear young friends, did you realize that you are living in one of the most trying and dangerous periods of history? a time that tries the best of us, and if we are not always on our guard, watching and praying, we shall become engulfed in the tides of unbelief that are flooding the country. Stick to the Bible, and do not "give heed to seducing spirits or doctrines of devils," against which Paul warns us, and which are on every hand today. The Bible speaks of a time when if it were possible, the "very elect would be deceived," and that time is now. This parting word: "Watch and pray lest ye enter into temptation."

Lovingly,

AUNT BETTIE.

THE DEVOTION OF EDWARD HOLSTON.

Earl Noland Saucier.

Chapter I.

Milton is a small college, located in a little southern city. It was established by a leading evangelical church for the education of its youth, but, primarily for the preparation of men for the ministry. At least that had been the purpose of the godly men who had founded the college in 1880. It is a men's college, but women who live in Fenwick, the city in which the college is situated, also enroll there as students. As I have said, Milton College is a small institution, it has never had over four hundred students enrolled at the same time, but its course of study was a strong one; its faculty was composed of highly educated, distinguished men. Universities such as Harvard, Princeton, Columbia, and the University of Virginia may, perhaps, represent the majesty of our educational system, but colleges like Milton—"Freshwater"—colleges as they are sometimes called—are the power behind the throne—the backbone of our national culture.

It was the first week of September, and Milton College was a hustle with activity. Old students were rushing here and yonder, greeting their returning class-mates after the separation of vacation; new students—"freshies" as they were soon to be termed—stood in doorways and corners, bewildered in appearance; or wandering anxiously about seeking a professor or a matron, a trunk, or a room in which to put a trunk, as the case might be. The college campus resembled a giant ant-hill.

One of the new students leaves his corner and goes into the matriculation room. He fills out one of the cards which are on a table in the center of the room, and hands it to the professor in charge, who reads it, half-aloud.

"Edward Holston, age 21, preparing for the ministry."

"How do you do, Mr. Holston," he said, shaking hands, "We are glad that you are to be with us. Now, let's see. You're preparing for the ministry? Then you'll take up the A. B. course at present. Here's your card; each subject in your course is marked. Find the instructor in each and have him initial it, which will entitle you to enter his class. That is all. Next!"

Seeing that he was dismissed, he walked slowly away, studying his card as he went. He was a stalwart young man, as country-bred men generally are, just a little under six feet in height and of the Saxon type—light hair and blue eyes. After a long struggle he had gotten enough money to enter college, and he had chosen Milton because it was near his home, and was the college of his denomination. Then, too, his grandfather, a preacher, had helped to establish the college.

(Continued)

Dear Aunt Bettie: Here comes a girl from the Sunflower State to join your jolly band. I always enjoy reading the letters from the boys and girls. I have never written before but thought I'd try my luck. I am fifteen years old. Who has my birthday, June 17? I go to Sunday school and church every Sunday. My father is pastor of the M. E. Church here. I wish more of the Kentucky boys and girls would write for I used to live there until almost two years ago, and I like to read their letters especially for I still feel like that is home. We like the west fine though these plains are very different from Kentucky hills. I have two sisters, one older and one younger than I. My oldest sister is a teacher and my youngest sister is a little girl just seven years old. As this is my first letter I don't want to take up too much space and tire Auntie and the cousins with my letter so I will bid you all good-bye. Hope this escapes Mr. W. B.'s sharp eyes.

Alliene Lockard.

Healy, Kansas.

Dear Aunt Bettie: I have been a silent reader of a good many Christian books and papers. A friend of mine lent me *The Herald* or I would not have known about the Girls and Boys' Page. I was converted at a revival meeting and am trying to do as the Lord would have me. I would like to see more letters from Pennsylvania. I am very glad for what the Lord has done for me, and I want to shout his name in glory, where I expect to go when he is done with me here on earth. I am a young lady but I always like to read the Girls and Boys' page also.

Alma Lauer.

Rt. 26, Sandy Lake, Pa.

Dear Aunt Bettie: I thought you might like to hear from a South Alabama girl. I never see any letters from the boys and girls of this part of Alabama. What is the matter with them? My grandfather is having *The Herald* sent to me and I enjoy reading the letters which the boys and girls write. I am eight years old and in the 3rd grade. I have some little chickens, which I enjoy petting. Good-bye for this time.

Vivian Knight.

Milbry, Ala.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am 13 years old. I go to Sunday school nearly every Sunday. I have three sisters and five brothers. My oldest brother is a Methodist preacher, the pastor of seven churches. When he was a little boy he wrote to the Boys and Girls' Page. He takes *The Herald* now.

Daisy King.

Rt. 3, Woodstock, Ga.

Dear Aunt Bettie: I am a little boy come to join your happy band of boys and girls. I am 5 years old. I went to school some last winter. My teacher is my sister-in-law and I like her fine. Hazel Rice, I have your birthday, May 31.

Jim King.

Route 3, Woodstock, Ga.

Dear Aunt Bettie: It has been almost six years since I wrote to *The Herald*, so I decided it was time to write again. There have been many things happened since I wrote. Do you remember Mae Gibson? She is married. My youngest sister is married too. I am living at home with papa and mother. All of their children have married and left them except me. I get real lonesome after my nieces and nephews come and go home as everything seems so quiet. My brothers are both preachers. I am interested in church work, especially Sunday school. I help all I can to carry on our Sunday school. I taught a class last year but am not teaching this year. Some are planning to have a holiness camp meeting here this summer about July. Guess some of

the Louisiana cousins are planning to come. I am expecting to meet old friends as well as new ones. My birthday is June 22. I will be 23 years old.

Della Strozier.

Jena, La.

Dear Aunt Bettie: Would you let a New Mexico boy join your happy band of boys and girls? My birthday is February 28. If any one has it I would like to hear from them. My father takes *The Pentecostal Herald* and I enjoy reading the Boys and Girls' Page.

Tuska Walker.

Taft, New Mexico.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band of boys and girls. I dearly love to read the letters. I think many of the cousins will remember me for I used to correspond with a great many. I have light hair, light eyes, fair complexion, am five feet, five inches tall and weigh 117 pounds. Cousins, guess my age, between 14 and 19. The one that guesses my age, send me a card and I'll send them my photo. My girl chums are Edith Fowler, Ella Frazier, Anna Mae Brown, and Lois Gertrude Kahne. I live near the Ohio River in Ashland, Ky., a lovely city.

Ruby Margaret May.

1304 W. Greenup Ave., Ashland, Ky.

Dear Aunt Bettie: I am a Kentucky girl. I have light hair, blue eyes, fair complexion, am five feet tall and weigh 109 pounds. I have two sisters and two brothers. I go to the Bayless School and am in the 6th A grade. My teacher's name is Miss Sharline Davies. My girl chums are Ruby May, Gladys Hall, Mable Fralie. If my letter escapes the waste basket I will write again.

Lois Gertrude Kahne.

210 W. Greenup St., Ashland, Ky.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? My sister takes *The Herald* and I enjoy reading it very much. I go to Sunday school nearly every Sunday. This is my first letter to *The Herald* and hope to see this in print. I have brown hair, blue eyes, and fair complexion. My age is between 16 and 20. The one guessing my age I will write to them. I am a Christian but don't belong to any church. Who has my birthday, April 26? Lela Sanders, I guess your age to be 15? If I am right send me a card. Well, I will close before Mr. W. B. gets this letter.

Fae Ray.

Linden, W. Va.

Dear Aunt Bettie: The reason I have not written before is that we are having our final examination and I have been studying for it and that took most all my time, but it is all over and school has closed for the summer and I am glad. I would be a happy girl if you would only put this in print. Every time I receive *The Herald* I read the Boys and Girls' Page and think it is fine. I would like for any of the cousins to write to me and I will be sure and answer. I must close.

Virginia Westcott.

Route 1, Box 49 C, Cape May, N. J.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it printed. My father has a store. I have two sisters and one brother. Will some of the cousins please write to me? I will answer all letters I receive.

Davis Taylor.

Hidalgo, Ky.

Dear Aunt Bettie: How are you all getting along? I feel like a bird out of a cage. It has been raining here for three months, and it looks like it has cleared up to stay. The river has been over our farm twice. We have just commenced planting corn. Aunt Bettie, hurry and come over before the strawberries are all gone. Yes, Aunt Bettie, I have sure been busy setting hens and working in the garden. Come oftener, Rev. T. Richardson Gray, I enjoy your letters. I certainly enjoy reading *The Herald*. We had a protracted meeting at the M. E. Church in April. We sure had a fine preacher. I was converted. I want

you and the cousins to pray for me. I had better be getting away from here before W. B. comes.

Kathleen Rash.

Shubuta, Miss., Rt. 2, Box 144.

Dear Aunt Bettie: Will you let an invalid West Virginia boy 49 years old join your happy band of boys and girls? I have been bedfast ten years, four months and three days in a paralyzed condition on my left side. I am a Christian and enjoy reading *The Herald*. I have a wife and six children, and my long confinement causes us to be having an awfully hard time getting along, as we are poor and have no income. I am lonesome and want the cousins or anyone who will, to please write me a letter.

C. P. Buckland.

Alderson, W. Va.

Dear Aunt Bettie: How are you and the cousins? My mama takes *The Herald* and I like to read the Boys and Girls' Page fine. Lizzie Leonard Marrett's letter was fine. She must be doing a great work for the Lord. My age is between 9 and 12; the one who guesses it I will send them a card. My birthday is Nov. 13. I live on a farm and have a pet calf named Billie. Best wishes to all.

Florine Gaines.

Rt. 5, Shelbyville, Ky.

A VERY INTERESTING BOOK.

Doctor John Matthews of the Nazarene Church has just given to the public a very interesting and helpful book, with the title, *The Love of God*. The contents brings out in clear and striking fashion the love God has for us and the love commended in the Holy Scriptures to us for our fellow beings. We are not to "resist evil"; we are to turn the "other cheek." We are to "go the second mile" and thus he covers the duty and privilege of the Christian to live in the love of God and let His love flow out to his fellow beings, enemies as well as friends. The book is readable and helpful. It has in it cream of the Gospel. It is a very handsome production, beautifully bound, excellent paper, large, clear type, 154 pages. Order from Pentecostal Publishing Company, Louisville, Ky. Price, \$1.00.

KNOWING GOD.

The above is the name of a book recently from the press by Rev. J. B. McBride. Commencing at the beginning of his own experience he traces his progress through the Divine School and gives us in sermon and dynamic form some of the priceless lessons that he has gained. Those, especially, who have been blessed under Bro. McBride's earnest ministry will want this book. Price, \$1.00. Pentecostal Publishing Company.

THE MAN AND HIS MINISTRY.

If you have not already done so, order the above book, for it will mean, not only a blessing to your own heart, but the entire home. It lets you into the heart of an old soldier who has been battling for the Bible and full salvation for many years. If you want to wander through the lights and shadows of this tireless servant of the Lord, get this book. You will feel repaid an hundred fold. Price, \$1.50. Pentecostal Publishing Company.

Important: When you renew your subscription, please do not fail to refer to the fact that it is a renewal. This is very important.

Fallen Asleep.

SPRUCE.

Rev. Joseph Fleming Spruce was born in Georgia, May 6, 1852; died at the home of his son at Floyssville, Tex., June 5, 1923, age 71 years. Bro. Spruce was converted at the age of eleven years, coming to Texas soon after. Later at Scottsville camp meeting he was reclaimed and sanctified, and called to the ministry. He was a pioneer preacher in Kentucky and Texas. He was a member of the Methodist Church until about eight years ago, when he joined the Nazarene Church at Hamlin, Texas. He held his membership at Austin at the time of his death, and was chairman of the Board of Trustees. For a number of years he had supported a missionary in India, and for several years had gathered in a lot of orphan children and trained and kept them at his own expense. He was beloved by all who knew him. He leaves a wife, one brother, three sisters, and two sons. He lived a sanctified life and died triumphantly. His last words were, "All the promises of God are pointing straight at me." His pastor preached his funeral in the Methodist Church at Floyssville, assisted by Rev. Sharpe, of San Antonio, and a number of preachers of that place.

His pastor,
I. L. Flynn.

GRISTE.

Mrs. Griste, daughter of Mrs. S. J. Collins, departed this life at Asheville, N. C. She had been in the sanitarium for some time, being a victim of tuberculosis contracted as a result of the flu. She was patient in her suffering, and expressed her faith in Christ. She was converted in early life and loved to read the Bible. A smile of resignation shone in all of her sufferings. We know where to find her, and we expect to meet her when the toils of the way are over.

Her mother,
Mrs. S. J. Collins.

TINGLE.

Freddie Newton Tingle was born Dec. 10, 1905, and departed this life May 29, after an illness of eighteen days. He was a member of the Popular Ridge Baptist Church. He was married to Miss Hilary McCord, who remains to mourn his death; also a mother, four sisters and four brothers and many loved ones. His funeral was conducted at the Milton Baptist Church by Rev. B. T. Vincent, after which the body was laid to rest in the English cemetery.

In the graveyard softly sleeping,
Where the flowers gently wave,
Lies the one we loved so dearly,
In the silent, lonely grave.

You will never be forgotten,
Never from our memory fade;
Loving hearts will always linger
Round the grave where you are laid.
His Wife.

COMMENCEMENT.

The Commencement Exercises of the Kansas Central Bible Training School, May 20-24, 1923, seemed to be singularly marked by blessings of the Lord. A strong Baccalaureate sermon was preached by the President of the School, Scott Thomas Clark. The audience crowded the church, listening to the gospel message on "rooted, grounded, and settled" in things spiritual. On Monday evening the Music Department, with Miss Evalene Hester, Director, gave a very pleasing and uplifting recital in piano and voice. It was clean, wholesome music with some real spiritual numbers.

On Tuesday evening, a fine banquet was given by the Academy Alumni Association in honor of the graduating class of '23, which time they were welcomed into membership of that association. The annual business meeting of the Bible Training School Association

was held on Wednesday afternoon. After a season of prayer the annual report of the President of the school was read. Many encouraging words were spoken, many praises to the Lord expressed for his many singular blessings upon his work here, and for the marked leadings of the Holy Ghost.

On Wednesday evening the Academy graduating class, thirteen in number, gave their exercise. Each one of them delivered an original oration which showed talent and presented a real message. Miss Harriett Brown, making the highest average in grades for the four years, was awarded the scholarship to Friends University, Wichita, Kansas.

On Thursday morning was held the graduating exercises of the class of '23 of the Bible Training School. This is the largest class—ten in number—that has gone out from the Training School since it was started in 1917. Each member of this class is wholly consecrated to the service of the Lord. Rev. C. D. Hestwood, M. E. Dist. Supt., delivered the class address on "Qualifications for entering the service of the Kingdom of the Lord Jesus Christ." On Thursday afternoon, the Alumni reunion of the Kansas Central Bible Training School was held. This was a real spiritual communion, with prayer, praise, and exhortation. Light refreshments were served after the meeting.

Since the founding of this school in 1917, we have tried to keep it strictly on Bible lines, and God has blessed beyond our most hopeful expectations. All praise to Him.

S. T. Clark, Pres.

CHICAGO CENTRAL DISTRICT CAMPAIGN.

We are now in the midst of our Tent Campaign that we have been planning for last few months. At this time we now have on between 15 and 20 meetings and by close of next Sunday the number will be between 20 and 25. We started the first tent the 15th of May, at Havanna, Ill., with Rev. R. L. Morgan, Rev. Wm. Beevers and other workers. Here we organized a good church, provided a lot and a new tabernacle. The expenses of this meeting were met by good people of city of Havanna. We raised about \$1,000. The second tent was put up at Sorento, Ill., with Rev. Howard Sweeten as evangelist. We had a fine meeting, self-supporting as to finances. We have a fine nucleus for a good church. The third meeting opened at Franklin, Ill., Rev. A. F. Kerse, evangelist. At their service last night they had a fine crowd and souls are getting to God. They assured me that they were going to have a Nazarene Tabernacle in Franklin.

There are several meetings going in Wisconsin. Rev. Fred McDonald is closing a good meeting at Martintown in a very hard field, but reports a good meeting with many souls. Brother McDonald goes next to Oconto. Rev. P. A. Dean and other brethren are holding forth at Balsman Lake, and report a good meeting and a fine prospect for a good church. Brother Dean has his own tent. Brother B. T. Flanery is opening up in Madison, Wis. We have some good prospects for some good churches in Wisconsin. Evangelist C. H. Jack Linn is furnishing the tent for Madison meeting.

Around Chicago our brethren are

DOUGLAS CAMP MEETING

DOUGLAS, MASS.

The Forty-Ninth Annual Camp Meeting for the Promotion of Scriptural Holiness will be held on the grounds of the Douglas Camp Meeting Association, Douglas, Mass.

JULY 20th to 30th, 1923

Among the preachers expected to be present are the following: Rev. C. H. Babcock, Los Angeles, Cal.; Rev. O. G. Mingledorff, Wilmore, Ky.; Rev. M. E. Baker, Indianapolis, Ind.; Rev. John Hewson, Indianapolis, Ind. These brethren are men of National reputation, coming in "the fullness of the blessing of the gospel of Christ" and will preach the "unsearchable riches of Christ" as God shall give them grace and power. The singing and music will be under the leadership and direction of Rev. C. C. Rinebarger, New Albany, Ind. The "Songs of the Kingdom" the song book of last year, will be used. Mrs. Jane E. Read, Worcester, Mass., will conduct a meeting for children, daily, at 1:30 P. M.

Rooms

for two persons, 25c, 50c, 60c, and 75c a day.

Board

At the Dining Room for the term of meeting, \$10.00; for one week, \$7.50; for one day, \$1.15. Dinner, 65c; breakfast or supper, 40c. Articles of food for sale.

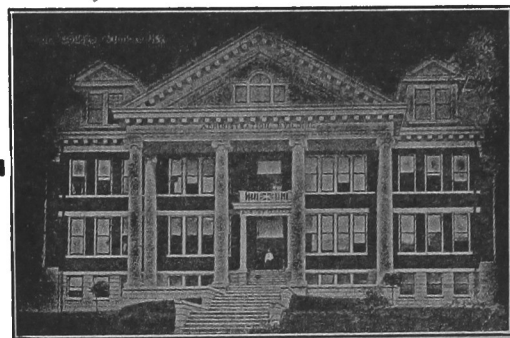
Ministers Free

Duly accredited ministers will be entertained free.

Free Tents

A large number of Tents 10x12 with board floors, FREE, to those who desire to attend the meetings of the Camp.

For Information about Rooms, Tents, Board, etc., write the Secretary,
REV. N. J. RAISON, 35 Chester St., Allston, Mass.



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under good headway. Evangelist I. G. Martin and Rev. Lawrence Howe are holding a tent meeting in Harvey. Brother Bona Fleming is assisting in a meeting in Morgan Park, Brother Schurman and First Church are planning a great campaign in Englewood. Revs. B. H. Hanie and Strong are planning at least one summer campaign.

At Lincoln, Ill., Rev. Edna Wells Hoke is under a tent and starting well. Evangelist J. Leslie Freels will hold a revival in our new tabernacle at Mt. Vernon, Ill. Our new work here is coming great and will dedicate our tabernacle there soon. Evangelist W. R. Gilly, Lois Brennenger and Miss Lois Fleming report a good Home Missionary tent meeting at Marshall, Ill. Pastor M. R. Fitch and Benton people are planning a good Home Missionary campaign under their new tent at Royalton, Ill., with Evangelist A. F. Balsmaier as evangelist. Rev. A. R. Brooks and Evangelist U. T. Hol-

lenback are starting in at Champaign, Ill., where we hope to get a good church. This meeting is being held under the tent purchased by Brother Edwin Cunningham for the great corn belt section. Evangelist W. O. Nease opens up at Murphysboro in a Home Missionary campaign under a new tent. We have a campaign to start at Mattoon, Ill., at once. Rev. L. G. Milby and his good people are back of a good tent meeting at Sullivan and a fine prospect for a good church.

In all, there are many encouraging things. God is certainly blessing.

E. O. Chalfant.

BOOKS BY BUD ROBINSON.

Nuggets of Gold, \$1.00; Bees in Clover, \$1.00; Sunshine and Smiles, \$1.00; Honey in the Rock, \$1.00; Pitcher of Cream, \$1.00; Story of Lazarus, \$1.00; Mountain Peaks, \$1.00; My Hospital Experience, 15c; Walking with God, 10c; The King's Gold Mine, 10c; Two Sermons, 10c. Total, \$7.45. The complete set post-paid, for \$7.45.

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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IV.—July 22, 1923.

Subject.—John the Apostle. Luke 9:49-56; John 19:25-27; 1 John 7, 8.

Golden Text.—God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16.

Time.—A. D. 27 to about A. D. 98.

Places.—He followed his Lord through Palestine and Samaria, and after Pentecost went into the regions beyond at least as far as Ephesus.

Several things enter into the making of a truly great character. There are freaks here and there; but as a rule good stock in a man is as necessary as good stock in cattle. Scrubs do not often produce fine samples either among men or among barnyard stock. I am sure there was good stock in St. John. He came of hard working toilers who for generations had had sufficient rough experience with the winds and waves of the sea of Galilee to grow strong and brave. He was of good Jewish stock, and had been well reared. This gave him a good backing for future manhood—something that grace could build on.

Before he left his fishing nets to follow Jesus he was a disciple of John the Baptist. That great teacher had given him a fair course in what might be termed the High School for theological beginners; and the work had been done so well that when he met the great Teacher, he was ready for promotion to the highest school of divinity the world has ever known. Sitting at the feet of wise men in a theological seminary is good; but what must it have been to travel with Jesus from day to day, to eat and sleep beside him, to drink in his private instructions by the way and to listen to his matchless discourses among the multitudes? The first verse of his first epistle tells what sort of a student he was during those three years he was in the Master's school: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." He knew his Lord. In his associations with him he had gone below the outer human nature, and had found "God manifest in the flesh." He had not only learned the lessons the Master taught; he had become acquainted with the Master himself. Herein dwells the secret of success in our lives. No matter how learned one may be, he cannot preach Christ until he has a personal acquaintance with him. The preacher is taught till he is "strengthened with might by the Spirit in the inner man, that Christ may dwell in his heart by faith."

St. John lived through momentous times, giving him great environment in which to grow great manhood. Beginning his career in the latter end of those four hundred years of spiritual darkness that followed the ministry of Malachi, at an early age he fell under the preaching and influence of John the Baptist. The Morning Star that told of the coming Day had arisen, and the young fisherman was thrilled with what he saw and heard. His expectations must have run high when John spoke of the coming One

whose shoes he was not even worthy to bear. For training for the work of the ministry those eventful years with the Master were unsurpassed. There must have been hours when spiritual aspirations touched the mountain tops. His experience at the Transfiguration was worth a hundred years of college life. He was at the last supper, went through Gethsemane with his Lord, witnessed his trial and saw him die on the cross. He saw and conversed with him after his resurrection. He was present at the Pentecost, and saw and felt the glories of that holy hour. On that blessed day he received his diploma, his Doctor Divinitatis, if you please. Henceforth he is a master in spiritual things, a teacher who needs not to be "ashamed, rightly dividing the word of truth, and giving to each his portion in due season." If the Church would stop long enough to find the cause of her many failures, she would find it in the upper room. If such men as St. John who had sat for three years at the feet of the Master, were not ready to preach the gospel till they tarried at Pentecost for the endowment of power from on high, neither are we of modern times.

The world has had few men who could surpass St. John in human greatness. He was as simple as a child in his manly beauty, but as profound in his theological thinking as St. Paul. Our lesson for the day is well selected for bringing out the character of the apostle. Jesus had surnamed him and his brother Boanerges, and right well did the name fit them; for they were to prove themselves to be "sons of thunder." He was narrow and full of prejudice, but as true as steel; and when he and some of the other disciples met with men who were not following Jesus, but were trying to do religious work, they told them to quit; and when they came to Jesus they said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." I doubt not that "we" includes John as the chief spokesman. His nature, as he then was, comes out finely in this little touch. But the Master uses the occasion to teach a lesson for all the ages: "Forbid him not: for he that is not against us is for us." How little and narrow we men are! If men do not think as we do and do as we do, they are all wrong and fit for nothing but the dumpheap. But John did not learn his lesson, because he could not. His carnal nature was too strong for him to yield to such fine teaching; but he could keep it in memory till Pentecost came and gave him a clean heart.

That trip through Samaria shows the apostle of thunder in his real character. When the people of that village refused to receive his Lord, John's wrath rose high. He immediately thought of the time when Elijah had called down fire from heaven and burned up some ruffians, and was ready to repeat the transaction; and his brother James, that other son of thunder was offering a second to the motion: "Lord, wilt thou that we

command fire to come down from heaven, and consume them, even as Elias did?" They understood neither themselves nor the Master. He had "not come to destroy men's lives, but to save them. And they went to another village." Better go on than to hurt people. It all reminds me of an old preacher that I used to hear preach on hell. It was a favorite theme with the venerable brother; but as he grew red in the face and fairly howled out his message, the audience felt that the preacher desired every sinner to go to hell, and be in a hurry about getting there. We have since learned that no man can interpret Christ while the carnal mind rules his heart. Even John and James learned better after awhile.

The next section of the lesson is beautiful. Jesus is nailed to the cross, and a few loving hearts are lingering near. Gladly would they have taken him down, but did not dare touch him. John says: "His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" were there. John does not call his own name, but tells us that, "when Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." There was never anything more tenderly beautiful than this. She had been the human mother of the eternal Son while he sojourned among men and wrought salvation; but now he is finishing the work of redemption, and gently hands her back to her normal place among human beings. Henceforth he is not the Son of Mary, but the Son of man. This he had ever been since his coming into the world as a babe in Bethlehem; but he must now assert himself and make plain his relation to men. He had been the God-man from his birth; but now he must in a sense part from her who had borne him, and manifest in death and resurrection glory the fulness of his Theanthropic nature.

The last two verses of the lesson show us the apostle after Pentecost, when he had been made "the apostle of love." The baptism with the Holy Ghost in the upper room had purged away his old carnal mind. Henceforth we find him a changed man. No longer does he wish to call down fire to burn up men. Possibly no man has ever sounded quite so deeply the infinite ocean of divine love as he did. It has been well said that the gospel that bears his name is the greatest book in all the world.

NOTICE!

Tent Meeting! Where? Ashland, Ky. Who is having it? The Nazarene Church. Who are the workers? Dr. John Mathews, M. G. Standley, George and Effie Moore and others. When? July 13-29.

Rev. John Fleming.

NOTICE!

Young man, 21, wishes to help in tent services. Will come for carfare and board. Open now. Journalist and Social Reform writer.

H. J. McNeese.
13th Ave., New Brighton, Pa.

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Without Mug
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Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, or Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

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"Where your treasure is there your heart be also."

Try investing one dollar in sending The Herald, weekly, from now until Jan., 1924, to two persons, and pray that it may prove a spiritual help to them.

REQUESTS FOR PRAYER.

A sister who is burdened for her church at Fitzgerald, Ga., requests prayer for same.

Mrs. S. R. desires prayer that she may be healed of a long-standing affliction.

A sister desires prayer for her son and his wife, and for the healing of her own body; also for her church to be revived.

A widow earnestly asks prayer that her son may have power over the drink and cigarette habits, and that he may become a true follower of the Lord.

Pray for a young woman to be healed of tuberculosis, and that she may know she is saved. In this same request prayer is asked for two men to be healed and saved.

A mother wishes to have her family remembered in prayer, especially her daughter who has heart trouble.

Pray that A. F. may become a Christian, and for another to secure a position.

Coated Tongue

Nature's Warning of Constipation

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Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

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ACTS LIKE MAGIC
on tired, tender, smarting, swollen, sweaty
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25 CENTS...ALL DRUGGISTS
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ANNOUNCEMENTS.

The Friends camp meeting will be held at Cold Springs, Okla., July 22 to August 5. Rev. S. T. Clark, president of Kansas Bible Training School, Haviland, Kan., will have charge. Bro. Clark is an able preacher of the old-time, sound-true religion, the kind that is needed to arouse the cold and indifferent, and who will stand for Bible truth.

Rev. F. W. Cox has two open dates—July 20-29, and August 24—Sept. 2. He may be reached at Lisbon, O., his home address.

The annual Bible holiness meeting will be held at the Community Tabernacle, Grandfield, Okla., July 29 to Aug. 12, under the leadership of Evangelist A. E. Davis and wife, of Oakland City. Music will be furnished by the Methodist Orchestra, singing being led by Miss Wilma Husher,

a student in Central Holiness University. For information, address Ernest B. Hackley, pastor, Grandfield, Okla.

I have just finished reading the Rev. T. F. Maitland's new booklet, "Was it a mistake, or, Why did God create man knowing he would fall?" This is a mooted question and one that the inquiring mind of mortal man has not been able to give a satisfying answer to. I am sure that to read this book with care will start a train of thought that will be of great benefit to the reader. I heartily recommend its perusal.

C. A. Perkins.

Pastor M. E. Church, Marshall, Tex.
Price, is 35c. Order from Herald Office.

Rev. H. T. Miller, 1 Oak St., Madison, N. J., is desirous of conducting revival meetings in the Eastern States until September 20. He is a graduate of Asbury College, has served as pastor for two years, and is now attending Drew Theological Seminary preparatory for mission work in China. We most heartily commend Bro. Miller to anyone needing efficient help in revival work.

Pastor-Evangelist, John Norberry, is planning to give part of his vacation to camp meetings and part to the great Holiness Convocation at Indianapolis, Ind., Sept. 11-16.

Rev. T. A. Swartwood, 727 Fehr Ave., Louisville, Ky., after a protracted illness, is in the field ready for evangelistic work. He will go anywhere the Lord may lead, asking only co-operation and freewill offering.

Newton Grove Camp Meeting, Peoli, O., will be held July 22 to Aug. 12. Revs. Bona Fleming, W. M. Zimmerman, D. V. Davis will preach, and Rev. J. L. Schell and wife will have charge of the music. Refreshments and lunch stands will be provided.

Wanted:—A song leader for a big tabernacle tent July 9-22. Wire or write Rev. F. T. Howard, Falmouth, Ky.

Have you the Blessing? Pass the good news along to others by sending them *The Herald* till January, 1924, for only 50 cents.

PEOPLE OF GOD AWAKE.

If all our agitation against legalized gambling is to fruitage, then God's people must speedily get on the job for all they are worth.

(1) Let me suggest how. To begin with I find that for the most part that God's people are not widely informed as to those who are going to run for the Senate and House this fall. Where they know the candidates they do not know how they stand as to outlawing legalized race-track gambling, Kentucky's outstanding disgrace.

(2) On the other hand, the Kentucky Jockey Club and kindred organizations know all about the candidates and what they stand for.

(3) Pastors and leaders in our county seats ought to get together in some sort of an organization and interest themselves as to who are candidates and as to how they stand.

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3081 E. 6 St., Los Angeles, Calif.

Michigan State Holiness Camp Meeting Association

EATON RAPIDS, MICH.

JULY 26th - AUGUST 5th

Workers: Rev. Jos. H. Smith, Redlands, Cal., Rev. Will H. Huff, Sioux City, Ia., Rev. C. W. Ruth, Indianapolis, Ind., Rev. John Paul, Upland, Ind. Miss Blanche Shepard, Ortonville, Mich., Children and Young People's worker. Rev. Lloyd H. Nixon, Jonesville, Mich., Song Leader. Miss Emma Perrine and Mr. Howard Skinner, Pianists.

Eaton Rapids is the largest camp meeting in the state. It stands for sane and Scriptural Holiness, and will prove a spiritual feast to the crowds who attend. Splendid hotel accommodations, free tenting space, free rooms at the hotel and Deaconess cottage for all Christian Workers and their wives, with half rate in the dining-room. For full particulars write to the secretary.

REV. W. G. NIXON, Pres.

4463 Field Ave., Detroit, Mich.

MISS FERN C. WHEELER, Sec.

Charlotte, Mich.

(4) Where there is any doubt, as an organization, put the matter up to the candidates.

(5) Where they answer wrong, if possible, get out somebody who is right, and where this is not feasible get every church in the county to join in petitioning them to vote for the outlawing of this evil. Public sentiment is a tremendous factor. In this way not a few can be brought right.

(6) By all means there should be formed Leagues of Women Voters who will interest themselves in instructing and inspiring their sisters with the privilege and possibilities of the ballot. Out from all the county seats, and other centers, the good women should go into the villages and rural communities of their county and get their sisters together and help them in every possible way to make the most of the ballot. For this kind of work one or two have volunteered.

Oh! Christian women if the ballot in your hands is to be a blessing, then by all means you must bestir yourselves. You may put it down that the bad interests will see to it that every woman sympathetic with them is voted. Why not the good women in every county organize and see that all the women of the county are reached and enlisted.

(7) Let these county organizations become auxiliaries of the Kentucky Anti-Race Track Gambling Commission and keep in touch with our headquarters for mutual helpfulness. The Commission will be glad to supply every organization with tracts and such data as we have that will help them in their work.

(8) Let every pastor and every interested leader, who is willing to do something along this line, write me and I will be happy to be of any help I can, and also I shall be glad for any suggestions that any interested reader may make.

(9) Unfortunately the five candidates for Governor have declared themselves. Prof. George Colvin seeking the Republican nomination, and Congressman Alben Barkley, seeking the Democratic nomination,

are with us for the outlawing of this evil, while the other three are of a different mind.

The interest in our cause is growing, and if only God's people whose hearts are in the right place, will get busy things will come our way.

Yours for the right against the wrong,

M. P. Hunt,

Executive Secretary

Kentucky Anti-Race Track Gambling Commission.

MADISONVILLE, KENTUCKY.

I was in northwest Florida three weeks; two weeks with Brother Brannon at Freeport. I found many fine people there, among them Brother and Sister Morris who gave me a home. I also visited several others and stopped with Bro. Reece and his good wife, where I was treated with great kindness. I shall never forget the courtesy of people and pastor.

Our meeting was highly appreciated and many were drawn closer to the blessed Savior. I stopped a week with my friend, Brother Thompson, from Water Valley, Ky., who is now living at Defuniack Springs, Fla., where he is helping to run a mission Sunday school. Rev. James and he had things running at high tide when I commenced the meeting. Bro. J. Bell, the Baptist pastor, let us use his yard for the meeting, the choir being seated on the long porch. The singing was fine, and many were blessed. In the three weeks 33 united with the new church they are planning to build soon.

Rev. R. H. Higgins and I are now in a meeting on the Hanson charge, Rev. J. W. Drake, pastor. We have a fine prospect for victory. July 3 we go to Friendship, near Ashbyburg, Ky., in a tent meeting with Roy McDonald for two weeks. After this we go to Mobley camp, near Water Valley, Ky., from July 21 to August 1. From thence to Uniontown and Hurricane camp. *The Pentecostal Herald* is one of the abest religious papers published.

J. J. Smith and R. H. Higgins.

EVANGELISTS' SLATES

- ADAMS, E. T.**
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.
- ALLEN, HARRY S.**
Vidette, Ga., July 1-15.
Winters, Tex., May 3-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.
- ANDERSON, T. M.**
Omaha, Neb., July 6-15.
Sebring, Ohio, July 20-29.
Moore, N. Y., Aug. 1-5.
Bloomington, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.
- ASBURY COLLEGE GOSPEL TEAM.**
Trinity, Ohio, July 3-15.
Camp Sychar, August 10-19.
Mansfield, Ohio, August 21-Sept. 2.
- AYCOCK, JARRETTE.**
Sulphur, Okla., (camp) July 20-29.
Trinity East, Md., (camp) Aug. 10-19.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.
- BAKER, M. E.**
Indianapolis, Ind., July 19.
Douglas, Mass., (camp) July 20-30.
Open date, July 31-Aug. 20.
Fig. N. C., (camp) Aug. 23-Sept. 2.
Permanent address, 914 W. 28th St., Indianapolis, Ind.
- BALSMEIER, A. F.**
Royalton, Ill., July 1-22.
Home address, 1018 Fillmore, Topeka, Kansas.
- BENJAMIN, F. H.**
(Song Evangelist)
Indianapolis, Ind., July 1-29.
Home address, Williams, Ind.
- BENNARD, GEORGE.**
Okanogan, Wash., July 1-15.
Perudale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.
- BROWN, C. O.**
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.
- BUTLER, C. W.**
Emporia, Kan., July 12-22.
Sharon Center, O., July 27-Aug. 2.
Conneautville, Pa., Aug. 3-13.
Lapeer, Mich., Aug. 13-21.
Damascus, Ohio, Aug. 22-24.
Gaines, Mich., Aug. 25-Sept. 3.
Home address, 3219 Cedar Ave., Cleveland, Ohio.
- CAIN, W. R.**
Atlanta, Neb., July 19-29.
Peniel, Texas, August 2-12.
Wichita, Kansas, August 16-26.
Springerton, Ill., August 30-Sept. 9.
- CALEY, ALLAN W.**
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.
- CANADAY, FRED.**
Yamhill, Ore., (camp) July 19-29.
Address, Portland, Ore., Rt. 4, Box 1100.
Bellingham, Wash., May 31-June 10.
- CLARK, C. S.**
Glencoe, Okla., July 15-Aug. 5.
Ritta, Okla., Aug. 12-26.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.
- CLARK, A. S.**
Open dates, June 6-July 25.
Elgin, Okla., July 25-Aug. 5.
Hallville, Tex., (camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.
- CLARK, SCOTT T.**
Cold Springs, Okla., July 22-Aug. 5.
Burr Oak, Kan., Aug. 11-26.
Address, Haviland, Kan.
- COLLIER, J. A., AND SCOTT, PAUL C.**
Water Valley, Ky., July 1-15.
Greenfield, Tenn., July 22-Aug. 5.
Alabama City, Ala., Aug. 12-26.
Address, 1917 Cephas Ave., Nashville, Tenn.
- CONLEY, PROF. C. C.**
(Song Leader)
Louisville, Ky., July 6-22.
Open date, July 23-Aug. 1.
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.
- COPELAND, H. E.**
Ames, Iowa, (camp) July 13-23.
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.
- COX, F. W.**
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.
- GRAMMOND, PROF. C. C. AND MARGARET.**
Batesville, Ark., (camp) Aug. 1-12.
Home address, 815 Allegan St., Lansing, Michigan.
- CURRY, C. G.**
Oshkosh, Neb., July 2-22.
Home address, Box 112, University Park, Iowa.
- DEAL, WILLIAM.**
Green Castle, Ind., July 14-29.
South Bend, Ind., Aug. 1-19.
Dixonville, Pa., Aug. 26-Sept. 9.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.
- DOSS, R. A., AND J. K. HICKS.**
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.
- DUNAWAY, C. M.**
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.
- DUVALL, T. H.**
Minerburg, W. Va., July 10-22.
Open date, July 26-Aug. 1.
Home address, 1443 Grand Ave., Terre Haute, Ind.
- EDEN, T. F. AND ETHEL.**
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.
- ELLIOTT, P. F.**
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- ELSNER, THEO. AND WIFE.**
Reading Camp, Pa., (Kricktown) July 20-29.
Lily Lake Camp, N. Y., (Chenango Forks) Aug. 9-19.
Neponsit, L. I., N. Y., September.
Ashtabula, Ohio, Oct. 7-21.
Rio Grande, N. J., Dec. 4-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.
- FEW, DR. B. A.**
Black Rock, Ark., July 15-24.
Steels Chapel, Ark., July 29-Aug. 6.
Home address, Little Rock, Ark.
- FLANERY, B. T.**
Clam Falls, Wis., July 11-29.
Bowersville, O., Aug. 2-12.
Home address, Route 2, Clam Falls, Wis.
- FLEMING, BONA.**
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.
- FUGETT, C. B.**
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.
- GAAR, J. E.**
Nauvoo, Ala., July 1-15.
Millport, Ala., July 19-29.
Coffeeville, Miss., Aug. 2-12.
Wister, Okla., Aug. 16-32.
Frisco, Okla., Aug. 26-Sept. 9.
- GLASCOCK, J. L.**
Mountain Grove, Mo., July 8-22.
Scottsville, Tex., (camp) July 26-Aug. 5.
Ft. Jesup, La., August 10-19.
Hurricane, Ky., (camp) Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOUTHEY, A. P.**
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.
- GREER, NORRIS F.**
Stonewall, N. C., July.
Watson, Ark., Aug. 5-21.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.
- GRIFFIN, D. L.**
Live Oak, La., July 15-22.
Friendship, La., July 23-29.
Alford, La., July 30-Aug. 5.
Mangum, La., August 6-12.
Open dates, May 15-June 8.
Open date, August 12.
Home address, Rt. 1, Box 155, Shreveport, La.
- GRIFFITH, REBECCA BELLE.**
Vandalia, Mich., Aug. 15-25.
Open date, July 28-Aug. 12.
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.
- HAM-RAMSAY EVANGELISTIC PARTY.**
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.
- HARRIS, JACOB M.**
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.
- HATFIELD, JOHN T.**
Gouverneur, N. Y., July 3-15.
Haigler, Neb., Aug. 10-19.
Delanco, N. J., Aug. 25-Sept. 3.
- HEWSON, JOHN E.**
Old Orchard, Maine, July 6-15.
Hartselle, Ala., August 2-12.
Douglass, Mass., July 20-30.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Thomas, Okla., Sept. 13-23.
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOBBS, E. O.**
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.
- HOLLENBACK, ROY L.**
Boonville, Ind., July 6-22.
Open date, July 26-Aug. 12.
Hannibal, Mo., (camp), Aug. 17-26.
- HUFF, WM. H.**
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Itasca, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**
Washington, D. C., July 5-15.
Boyne City, Mich., July 25-Aug. 5.
Sunfield, Mich., Aug. 6-15.
Hopkins, Mich., Aug. 16-26.
Dover, N. J., Oct. 1-14.
Gilbertson, Pa., Nov. 1-14.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 8.
- HUSTON, R. D.**
Open date, July 1-22.
Home address, Bloomfield, Ky.
- HOLLENBACK, URAL T.**
Urbana, Ill., June 17-July 15.
Greenfield, Ind., July 16-Aug. 3.
Open date, August 4-19.
Indiana Assembly of Preachers, Aug. 24-26.
Open, August 26-Sept. 10.
- IRICK, ALLIE AND EMMA.**
Roby (Camp) Tex., July 15-30.
Buffalo (camp) Tex., Aug. 3-13.
Eula Camp, Clyde, Tex., Aug. 18-28.
Abilene, Tex., Aug. 31-Sept. 10.
Home address, Pilot Point, Tex.
- JEFFERS, THE.**
Rinard, Ill., July 22-Aug. 5.
Sanford, Ind., Aug. 19-Sept. 2.
Address, 800 Grove St., Evansville, Ind.
- JONES, W. F. AND WIFE.**
Port Royal, Va., July 20-29.
Samos, Va., August 3-12.
Streets, Va., (camp) Aug. 17-26.
Powcan, Va., Sept. 7-23.
Home address, Samos, Va.
- KENNEDY, R. J. AND WIFE.**
(Song Evangelists)
Archer City, Tex., July 9-27.
Brookston, Tex., July 29-Aug. 11.
Prosper, Tex., Aug. 12-26.
Home address, Box 675, Celina, Tex.
- KIEFER, R. J.**
Flemingsburg, Ky., (camp) July 19-29.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- KINSEY, W. C. AND WIFE.**
(Song Leader and Pianist)
Arcanum, Ohio, July 9-22.
Home address, 252 So. West 2nd St., Richmond, Ind.
- LAMB, JOHN E.**
Riley Circuit, June 17-July 15.
Open dates, July 15-Sept. 1.
Address, Wilmore, Ky.
- LEMMING, LEE R.**
Russellville, Ark., (camp) July 5-14.
Central Valley Camp, July 15-29.
Pottsville, Ark., Aug. 1-12.
Open dates after Sept. 25.
Home address, Humansville, Mo.
- LEWIS, M. V.**
(Song Evangelist)
Wilmore, Ky., July 2-15.
Glenmora, La., July 17-25.
Scottsville, Tex., (camp) July 26-Aug. 5.
Welcome, N. C., Aug. 8-19.
Fig. N. C., (camp) Aug. 23-Sept. 2.
Hendersonville, N. C., Sept. 5-23.
- LINN, JACK AND WIFE.**
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.
- McBRIDE, J. B.**
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.
- MacCLINTOCK, J. A.**
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Hubble, Ky., Aug. 12-26.
- McCORD, W. W.**
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.
- MACKEY SISTERS.**
Mannington, W. Va., July 1-15.
Empire, Ohio, July 24-29.
Romeo, Mich., August 1-12.
Hollow Rock, Ohio, Aug. 16-26.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.
- MAITLAND, T. F.**
Open dates June 17-July 15.
Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.
- MARTINDALE, GENEVIEVE.**
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.
- MILLS, F. J.**
East Jordan, Mich., July 1-16.
- MINGLEDORFF, L. P.**
Halls, Tenn., July 1-17.
Open date, July 20-Aug. 20.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MINGLEDORFF, O. G.**
Halls, Tenn., July 3-17.
Douglas, Mass., July 20-30.
Open date, August 1-15.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MOORE, GEO. A. AND EFFIE.**
Ashland, Ky., July 13-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 10-19.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MOORE, JOHN E.**
(Song Evangelist)
Findlay, Ohio, July 19-29.
Hastings, Neb., Aug. 2-12.
Kampsville, Ill., Aug. 16-26.
Searcy, Ark., Aug. 30-Sept. 3.
Cabot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.
- MORRIS, JUDGE FRANK.**
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.
- NORRIS, JOHN.**
Aura, N. J., July 19-23.
Rawlinsville, Pa., Aug. 4-6.
Indianapolis, Ind., Sept. 11-16.
Home address, Avondale, Pa.
- OWEN, JOSEPH.**
Mt. Lake Park, Md., July 5-15.
Freeport, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.
- OWEN, JOHN F.**
Mt. Vernon, Ill., July 12-29.
Mt. Vernon, Ohio, (camp Sychar) Aug. 9-19.
Bonnie, Ill., (camp) Aug. 21-26.
Salem, Va., Aug. 31-Sept. 9.
Home address, Boaz, Ala.
- POLLOCK, G. S. AND WIFE.**
Mt. Lake Park, Md., July 5-15.
Louisville, Tenn., Sept. 7-16.
Home address, Wilmore, Ky., Box 298.
- PRATHER, S. H.**
Slaughters, Ky., Aug. 1.
Home address, 1310 Clay St. Henderson, Ky.
- REID, JAMES V.**
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
- REED, ALBERT AND WIFE.**
Open dates, June and July.
Address, Wilmore, Ky.
- REES, PAUL S.**
Pittsburgh, Pa., July 8-29.
Portsmouth, R. I., July 30-Aug. 5.
- RIDOUT, G. W.**
Shawville, Canada, July.
Ottawa, Canada, August.
Portage, Ohio, Aug. 16-26.
Open date, Aug. 27-Sept. 9.
Permanent Address, Wilmore, Ky.
- RINEBARGER, C. C.**
(Evangelist)
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.
- ROBERTS, T. P.**
Webb, Ky., July.
Bowersville, O., (camp), Aug. 2-12.
Winchester, Ky., September.
Address, Wilmore, Ky.
- RUTH, C. W.**
Old Orchard, Maine, July 6-15.
Eaton Rapids, Mich., July 26-Aug. 5.
New Albany, Ind., August 7-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.
- ST. CLAIR, FRED.**
Macon, Ga., June 24-July 22.
Permanent Address, Berkeley, Cal.

SELIE, ROBERT L.
Boz., Ala., July 8-22.
Home address, Winfield, Kan.

SHELHAMER, E. E.
Alva, Neb., (camp) July 19-29.
Dacoma, Okla., (camp) Aug. 2-12.
Open date, Aug. 17-26.
Springer, Ill., (camp) Aug. 29-Sept. 9.
Home address, 5428 Monterey Rd., Los Angeles, Cal.

SHELL, J. L. AND MRS.
(Song Evangelists)
Peoli, Ohio, July 22-Aug. 12.
Springfield, O., (camp) Aug. 17-26.
Circleville, O., (camp) Aug. 26-Sept. 2.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SHANK, MR. AND MRS. R. A.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SHEFMIRE, ALICE.
(Song Evangelist)
Troy, Ohio, (tent meeting) July 15-29.
Home address, 812 May St., Troy, Ohio.

STANLEY, WILLIAM W.
Open dates for July and August.
Address, Mankato, Kansas.

SWEETEN, HOWARD W.
Aurora, N. J., July 13-23.
Cohoes, N. Y., (camp) July 29-Aug. 12.
Address, Ashley, Ill.

SUTTON, B. D. AND MARGIE.
Webb, Ky., (camp) July 19-29.
Dayton, O., (camp) Aug. 2-12.
Wichita, Kan., (camp) Aug. 16-26.
Enid, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

THOMAS, JOHN
Pittsburgh, Pa., July 7-11.
Leban, Va., July 13-22.
Waynesfield, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upand, Ind.

VEAL, J. W.
Asbury Park, N. J., July 15-29.
Home address, Cedarville, N. J.

VOIGHT, A. G.
Iantha, Mo., June 13-July 15.
Butler, Mo., July 15-Aug. 15.
Elkland, Mo., Aug. 15-Sept. 15.
Home address, Marionville, Mo.

WATKIN, FRANK.
Hughesville, Pa., July 12-22.
Lapeer, Mich., Aug. 10-19.
Gaines, Mich., Aug. 25-Sept. 2.
Home address, 266 Chestnut St., Xenia, O.

WHITCOMB, A. L.
Mitchell, S. Dak., July 5-15.
Roosevelt, Long Island, July 19-29.
Robinson, Maine, Aug. 3-12.
Richland, N. Y., Aug. 17-26.
Ava, Mo., Aug. 30-Sept. 9.
Dallas, Tex., Sept. 14-30.
Evanston, Ill., Oct. 7-21.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.
Sebring, Ohio, July 20-29.
Eldorado, Ill., August 2-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WILLIAMS, J. E.
Blackwell, Okla., (camp) July 12-22.
Hillsboro, Ind., July 24-Aug. 5.
Sunfield, Mich., (camp) Aug. 6-15.
Maybee, Mich., (camp) Aug. 17-26.
Home address, Olivet, Ill.

WIBEL, L. E.
Hay Springs, Neb., July 8-29.
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, L. E.
Hillsboro, Ohio, July 6-21.
Kuttawa, Ky., July 23-Aug. 12.
Springertown, Ill., June 30-July 5.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, IRA D.
Rocky Ford, Colo., July 5-15.
Open dates, July 20.
Home address, Olney Springs, Colo.

WILSON, GUY.
Ames, Iowa, (camp) July 13-23.
Des Moines, Ia., (camp) July 27-Aug. 5.
Mt. Vernon, O., (camp) Sychar Aug. 9-19.
Lake Arthur, La., (camp) Aug. 24-Sept. 3.

YATES, W. B.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, ROBERT A.
Center Point, La., July 12-22.
Empire City, Okla., July 23-Aug. 5.
Bivins, Tex., (camp) Aug. 10-19.
One Sunday open—write me.
Oakland City, Ind., (camp) Aug. 31-September 9.
Indianapolis, Ind., Sept. 11-16.
Address, 17 Monongalia St., Charleston, West Virginia.

CAMP MEETING CALENDAR.

ALABAMA.
Hartselle, Ala., camp, Aug. 2-12, inclusive. Workers: Rev. J. E. Hewson and J. L. Brasher. L. O. Waldsmith, President.

CALIFORNIA.
Pasadena, Cal., camp, July 19-29. Workers: Dr. James B. Chapman, Rev. L. E. Swancy, Miss Virginia Shaffer, Rev. Haldor Lillenas, Mrs. Rev. Haldor Lillenas, Rev. J. E. Bates, Rev. W. C. Frazier. For information send to Rev. J. E. Bates, 1179 Bresee Ave., Pasadena, Cal.

COLORADO.
Pikes Peak Holiness Camp, Colorado Springs, Colo., Aug. 9-19. Workers: T. F. Maitland, Dr. and Mrs. G. A. McLaughlin. Address P. W. Thomas, 540 W. Monument St., Colorado Springs, Colo.
Cortez, Colo., August 23-Sept. 2. Workers: P. W. Thomas, H. R. and Mrs. McCapt. Address Rev. Harry Fisher, Cortez, Colo.

GEORGIA.
Nazarene camp, Adrian, Ga., July 28-Aug. 12. Expected workers: Dr. C. E. Hardy and Evangelist Fred St. Clair. H. J. Eason, Sec., 314 Lawrence St., Dublin, Ga.
Sate City, Ga., camp, July 19-29. Workers: Rev. John Clement, Mr. and Mrs. Joe Lawrence. Miss Essie Morris, singer. W. W. McCord, President.

IOWA.
Des Moines, Ia., camp, July 27-Aug. 5. Workers: Guy Wilson, I. M. Hargett, W. B. Yates, Mrs. Mishey. Address Mrs. Hattie Riddle, Sec., Lacona, Iowa.
Camp Meeting Ames, Ia., July 13-23. Workers: Rev. Guy Wilson, H. E. Copeland, Prof. Geo. D. Repepe and wife, singers. Mrs. J. P. Heckert, Sec., Boone, Ia.

ILLINOIS.
Sherman, Ill., camp, August 2-12. Workers: Rev. J. B. McBride, Rev. M. Vayhinger. Miss Louise Smith, Young People's Leader. Mrs. O. W. Rose, Children's Worker. Address Mrs. Julia Short Hayes, Sec., 2217 East Capitol Ave., Springfield, Ill.
Bonnie, Ill., camp, August 17-27. Workers: Dr. John P. Owen, Rev. C. Edward Roberts and wife, Prof. G. S. Waddle. W. T. Lawson, Cor. Sec., Benton, Ill., Box 229.
Normal, Ill., camp, Aug. 17-26. Workers: J. B. McBride, Jack Linn and wife. Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., Tallula, Ill.

Annual camp meeting of Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Ill., July 20-29. Rev. W. R. Cox, evangelist. Rev. O. C. Myers and wife in charge of music. Address Rev. D. C. Shearer, Dist. Supt., 3019 Bell Ave., St. Louis, Mo.

Springerton, Ill., camp, Aug. 30-Sept. 10. Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer. George and Effie Moore. Jacob Fleck, Pres., Enfield, Ill.

INDIANA.
Frankfort, Ind., camp, August 10-19. Evangelists—Rev. W. R. Cox, Rev. G. Arnold Hodgkin. Missionaries—Rev. R. G. Finch, Rev. E. E. Davies, Gertrude Davies. Music—Rev. C. D. Jester. Address Rev. R. W. Chatfield, Sec., 1334 D. Third St., Marion, Ind.
Brookville, Ind., camp, Sept. 1-16. Workers: J. E. and Ada Redmon, Miss Cora E. Shavley, Ralph Henning. Ada Redmon, Sec., Brookville, Ind.
Bryants, Ind., Holiness Camp, Aug. 17-26. Workers: Rev. Chas. L. Slater and family. W. H. Neff and wife. Address Chas. E. Cleek, Madison, Ind., Rt. 9.

New Albany, Ind., Silver Heights Camp, August 2-12. Workers: H. C. Morrison, David Anderson, C. W. Ruth, C. C. Rinebarger and wife, and Mrs. T. B. Talbot. Address E. E. McPeeters, Sec.-Treas., 212 Cherry St., New Albany, Ind.

KANSAS.
Emporia, Kan., camp, July 12-22. Workers: C. W. Butler and A. J. Fryhoff. Address, Rev. C. L. Nellis, Sec., Route 6, Emporia, Kan.
El Dorado, Kan., camp, July 12-22. Workers: William H. Huff, C. C. Rinebarger. Address, Fred Unger, El Dorado, Kan.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

Beulah Park, Wichita, Kan., August 16-26. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser, and Prof. B. D. Sutton and wife. Address Rev. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Phillipsburg, Kan., July 31-Aug. 12. Worker: Rev. Warren E. Posey, evangelist.

KENTUCKY.
Webbs, Ky., camp, July 19-29. Workers: Rev. T. P. Roberts, Rev. B. D. Sutton and wife. W. W. Williams, Sec.
Callis Grove, Ky., camp, Aug. 3-12. Workers: Callis-Grenfell Party. W. P. Ogden, Bedford, Ky., Route 2.
Aliceton, Ky., camp, July 27-Aug. 5. Workers: Rev. H. T. Davis, Rev. G. S. Harmon. O. C. Seever, singer. Write Rev. M. L. McGraw, Danville, Ky.
Carthage, Ky., camp, August 17-26. Workers: Rev. Will O. Nease, Rev. J. E. and Ada Redmon. Miss Cora E. Shavley. Address, J. R. Moore, President, Midway, Ky.
Graham, Ky., camp, August 9-19. Workers: Rev. E. T. Adams, F. T. Howard, Miss Bertha Sageser and others. Write to Rev. F. T. Howard, Falmouth, Ky.

Covington, Ky., Camp, August 12-26. Workers: Rev. Seth C. Reese and Rev. C. L. Wireman and wife. Address, Chas. T. Sipple, 1210 Banklick St., Covington, Ky.
Yelvington, Ky., camp, Aug. 3-12. Workers: Rev. L. J. Piercy, J. L. Batram. Address, W. N. Duncan, Sec.
Harrison and Scott County Holiness Association, Cynthia, Ky., July 22-Aug. 5. Workers: Rev. E. T. Adams and Rev. F. T. Howard. For information address Rev. F. D. Swanson, Box 32, Hinton, Ky.
Central Holiness Camp, Wilmore, Ky., July 19-29 incl. Workers: Rev. C. M. Dunaway, Rev. C. W. Ruth and H. C. Morrison. Singers, T. F. Eden and sister. Address Dr. C. L. Thompson, Wilmore, Ky.
Camp Meeting, Flemingsburg, Ky., July 19-29. Workers: R. J. Kiefer and wife, and others. R. Helphinstine, Sec., Goddard, Ky.

Water Valley, Ky., July 23-August 1. Workers: J. J. Smith and R. H. Higgins. Willy Elliott, song leader.

LOUISIANA.
Lake Arthur Camp, Lake Arthur, La., August 23-Sept. 2. Workers: Dr. Guy Wilson. Prof. W. B. Yates, song leader. For further information address J. W. Fontenot, Sec. Crowley, La.
Mineral Springs, La., camp, Aug. 9-19. Workers: Rev. G. M. Hammond and Rev. James V. Reid. Mrs. R. L. Armstrong, Sec.
Crowley, La., camp, July 13-22. Workers: Rev. E. O. Hobbs, Mr. A. H. Clayton, Miss Vera Williams. Address, Otis Faulk, Crowley, La., Rt. 1.

MARYLAND.
La Plata, Md., camp, July 27-Aug. 5, inclusive. Workers: Rev. J. N. Wilson and pastors of the District. Also Bro. and Sister Shirley, returned missionaries from Africa. Address Rev. J. H. Penn., manager, La Plata, Md.

MICHIGAN.
Hopkins, Mich., camp, August 16-26. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr. Rev. Ira Miller, evangelist and song leader; R. G. Finch, missionary; Mrs. Fred De Weerd, leader of Young People; Harold Gretzinger, pianist. Write Dr. L. E. Heasley, Sec., Holland, Mich., Rt. 1.
Gaines, Mich., camp, August 24-Sept. 2. Workers: Rev. Wm. H. Huff, Rev. Frank Watkin, Rev. C. W. Butler, Rev. F. E. Arthur, Miss Blanche Shepherd. R. C. Millard, Sec., Springport, Mich.

Simpson Park, Mich., camp, Aug. 3-12. Workers: Will Huff, John Paul, Lloyd N. Nixon. Blanche Shepherd, and the Mackey Sisters. Address Rev. W. B. Weaver, Sec., 3832 Bewrick Ave., Detroit, Mich.
Michigan State Holiness Camp, Eaton Rapids, Mich., July 26-Aug. 5. Workers: Revs. Jos. H. Smith, C. W. Ruth, Will Huff, John Paul, Lloyd N. Nixon, Miss Blanche Shepherd, Mr. H. M. Skinner, Miss Emma Perrine. Fern C. Wheeler, Secretary, Charlotte, Mich.

Lansing, Michigan, Aug. 16-26. Workers: H. E. Copeland, D. Willia Caffray, Ruth Harris, F. J. Mills. Address Dr. E. L. Yale, Sta. A, Box 81, Lansing, Mich.

MINNESOTA.
Otsego, Minn., camp, July 19-29. Address Walter P. Carr, 91 South 13th St., Minneapolis, Minn.
St. Cloud, Minn., camp, Sept. 16-30. Workers: Rev. Jack Linn and wife, address, Rev. Geo. E. Tindall, St. Cloud, Minn.

MISSISSIPPI.
Cleveland, Miss., camp, August 9-19. Workers: Rev. G. S. Harmon and O. C. Seever. Mrs. S. C. Taylor, Secretary.
Coffeeville, Miss., camp, August 2-12. Workers: Rev. J. E. Gaar, Miss Essie Morris, Song Leader.

MISSOURI.
Hannibal, Mo., camp, August 17-26 inclusive. Workers: Roy L. Hollenback and H. P. Beck. Address L. Anderson, 617 Olive St., Hannibal, Mo.

MONTANA.
Billings, Mont., camp, July 22-Aug. 5. Workers: Gen. Supt. H. F. Reynolds, Dist. Supt., W. G. Bennett, Evangelist J. A. Kring. Write Rev. A. Farman Harris, Laurel, Mont., Box 662.

NEBRASKA.
West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.
Aura Holiness Camp, Aura, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, John Norberry, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

NEW YORK.
Beulah Park, Richland, N. Y., camp, Aug. 19-Sept. 2. Workers: Geo. J. Kunz, John Paul, D. D., A. L. Whitcomb, D. D., F. W. Suffield and others. Leader in song, Mrs. F. W. Suffield. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.
Camp Roosevelt, Freeport, Long Island, N. Y., July 19-29. Workers: Rev. A. L. Whitcomb, D. D., Rev. Joseph Owen. Mrs. John A. Duryea, Sec., Huntington, L. I., N. Y.

NORTH CAROLINA.
Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

OHIO.
Dunkirk, Ohio, camp, July 26-August 5, inclusive. Workers: Rev. James M. Haines,

Dunkelberger Sisters. Address Rev. E. D. Packer, Dunkirk, Ohio.
Mt. Vernon, Ohio, Sychar, Aug. 9-19. Workers: Rev. Chas. Babcock, Rev. John Owen, Rev. Guy Wilson, Miss Anna McGhie, Mrs. Sadie B. Mishey, Miss Mae Gorsuch. Prof. W. B. Yates, song leader, Main Tabernacle, Misses Wilcox and Cornell, song leaders Young People's Tabernacle. Address, C. A. Lovejoy, 3219 Cedar Ave., Cleveland, Ohio.

Findlay, Ohio, camp, Aug. 9-19. Workers: T. C. Henderson, Bro. Stevens, Lily Smith, Davidson Brothers. Platform leader, W. H. McLaughlin. L. M. Cole, Sec'y.
Ashtabula, Ohio, tent meeting, July 4-22. Workers: T. E. Beebe, Messrs. Schurman and DeLong, singers. Write Mrs. F. C. Lehman, 28 Grove Ave., Ashtabula, Ohio.

Sharon Center, Ohio, camp, July 27-Aug. 5. Workers: Rev. C. W. Butler, Rev. Homer L. Cox, Anna McGhie. W. R. Hallman and wife, Gertrude Cook, singers. Address, A. H. Perry, Sec., Trinway, Ohio.

Bowersville, O., Aug. 2-12. Workers: T. P. Roberts, B. T. Flanery. R. A. Robinson, singer. Address Isaac F. Andrews, Bowersville, Ohio.

Dayton, Ohio, camp, August 2-13. Workers: P. F. Elliott, I. M. Toole and B. D. Sutton and wife. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

Arcanum, Ohio, camp, July 9-22. Workers: Bona Fleming. W. C. Kinsey, song leader. Mrs. W. C. Kinsey, pianist. For information write Russel Julian, Sec., Arcanum, Ohio.

Portage, Ohio, camp, Aug. 16-26. Workers: Dr. G. W. Riddout, Rev. Howard W. Sweeten. A. H. Johnston and wife, song leaders. Write to Rev. E. L. Day, Sec., Lindsey, Ohio.

Toronto, Ohio, Route 2, August 16-26. Hollow Rock Camp. Workers: John L. Brasher, Chas. M. Dunaway, Rev. Cox and wife, C. C. Rinebarger and wife, and the Mackey Sisters. Address F. W. Poland, Sec., East Liverpool, Ohio.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

PENNSYLVANIA.
Hughesville, Pa., camp, July 12-22. Workers: Rev. Joseph H. Smith, Rev. Homer L. Cox. Rev. Frank L. Watkin, song leader. Address, S. P. Ecroyd, Hughesville, Pa.
Conneautville, Pa., Aug. 3-12. Workers: Joseph H. Smith, C. M. Dunaway, C. W. Butler, J. M. Harris, J. A. Harris, Jean Kincaid Smith, Alice M. Jones. Address Ensign C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Reading Holiness Camp Meeting, Kricktown, Pa., July 20-29. Workers: Rev. Theo. Elsner and wife, Rev. Henry W. Link, Sisters Dunkelberger and Hunsberger, song leaders and guitarists. Adam M. Behm, Sec., 1152 Perkiomen Ave., Reading, Pa.

RHODE ISLAND.
Portsmouth, R. I., camp, July 27-Aug. 5. Workers: Rev. G. Arnold Hodgkin, Rev. Paul C. Rees, Ralph Schurman and Russell V. DeLong. Write to R. B. DeWare, Rumford, R. I.

SOUTH CAROLINA.
Epworth, S. C., camp, near Ninety Six, S. C., Aug. 20-30. Workers: Rev. C. F. Wimberly, Rev. Joseph Owen. Address Rev. W. P. B. Kinard, Epworth, S. C.

TENNESSEE.
Uba Springs, Tenn., camp, August 10-19. Workers: Rev. W. H. Crawford, evangelist, and R. A. Sullivan, song leader. Miss Phebe Catron, Sec., Union City, Tenn.

TEXAS.
Hallsville, Tex., Noonday camp, Aug. 8-19. Workers: Rev. R. L. Selle, Rev. A. S. Clark and Rev. W. C. Mann. F. E. Dickard, Sec., Hallsville, Tex.

Scottsville, Tex., Holiness camp, July 26-Aug. 5. Workers: Rev. Fred Ross, Rev. J. L. Glascock. Song leader, M. V. Lewis.
Waco, Tex., camp, Aug. 3-12. Workers: Rev. L. L. Pickett, Rev. W. B. Garriott, Bro. Jesse Gassaway and others.

VIRGINIA.
Locust Grove, Va., camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. R. Bowler, Sec., Locust Grove, Va.
Wakefield, Va., camp, Aug. 3-12. Workers: Rev. E. O. Hobbs, Rev. Allen W. Caley, and other local workers. O. M. Cokes, Pres., Elberon, Va.

WASHINGTON.
Tacoma, Wash., camp, July 13-22. Workers: Rev. Frank Stephens, Miss Anna L. Spawn, Wm. Murphy. Address Lottie Brown, 49th & McKinley Ave., Tacoma.
Ferndale Camp Meeting, Ferndale, Wash., July 19-29. Workers: Rev. George Bennard, Rev. F. A. Brown. Address A. O. Quall, Sec., 931 Cay St., Port Townsend, Wash.

WISCONSIN.
St. Croix Falls, Wis., Aug. 3-12. Workers: H. E. Copeland. C. C. Conley, leader in song. Write P. A. Dean, Pres., St. Croix Falls, Wis.

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H. C. MORRISON.

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PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

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MEETING THE SITUATION. By The Editor.



HE Scriptures tell us that when the enemy comes in like a flood, God will lift up a standard against him. God has always met his enemies with their false teaching with his servants aflame with the truth. We need not sit about supinely, praying and hoping that some stupendous catastrophe will take place anywhere this side of the coming of our Lord, to check the widespread and baneful influence of the new theology, with its spiritual poison and desolating influence. The situation must be met with men on fire with the truth.

Many of the intellectual centers are becoming honeycombed with the false doctrines of the destructive critics. Most of the publishing companies are in the business for money. They print and advertise the books that sell. They feel little or no concern about the doctrines or tendency of the teachings of their publications. Through these mediums the teachings of such men as Wells, Fosdick, and many others we might mention, are being scattered broadcast through the land. The seed these men are sowing is springing up rapidly in the fruitful soil of the rising generation. The effect will be fearful to contemplate.

Modern fiction, with fascinating and attractive story, is giving out all sorts of unscriptural teaching in a sort of capsule fashion and thousands of people are, without any consciousness of what they are doing, absorbing into their intellectual and spiritual life doctrines thoroughly antagonistic to evangelical religion and saving faith in our Lord Jesus. The newspapers are very generally quite friendly to skeptical thinkers and they hasten to publish broadcast views and teachings in direct conflict with the Word of God.

Shall we sit still? Shall nothing be done? Shall we permit the multitudes to be led away from the saving faith of the gospel without protest or effort? A high and holy obligation rests upon God's people to do everything possible to stay the flood of unbelief; to bring about a rebellion against false teachers with their destructive doctrines. We must try to enlighten the people. The watchers on Zion's walls cannot be quiet. Every saved man and woman in the land is supposed to be a watcher; is supposed to cry out, to protest, to do their part to arouse the Church to a sense of her danger and her duty. The greatest possible destruction to the destructive critics and their false teaching, is a mighty revival of religion. Let every devout soul pray and labor to bring about such a revival.

Asbury College has a history. For thirty-odd years it has been a center of revival power. The young ministers who have gone out

from Asbury have kindled ten thousand revival fires in this nation and in the mission fields of the world. Multitudes have been saved through their influence. A Spirit-filled ministry, educated to meet the conditions of today, and on fire with zeal and holy courage, is the greatest need of the times. Men baptized with the Holy Ghost and sent of God, is the divine answer to untoward conditions of backsliding and unbelief throughout past history. At Asbury College we are building a great Theological Seminary. We are preparing to take care of and educate the hundreds of young men called of God to preach the gospel. The emergency is great. You can help us. Please turn to the 9th page of this issue and read the proposition printed there. Hundreds of people can make a gift of \$100, according to this proposition without inconvenience. A great number can give \$50. on this plan. More can give \$25. THE HERALD has ten thousand readers who can give \$10 a year for five years without any sort of inconvenience, and there is a host who can give \$5.00 a year, for five years. Turn to the 9th page, read the proposition, clip out the subscription blank, sign name and address, and send to me as indicated on the slip.

Now, my brothers and sisters, this is a reasonable appeal. The demand for a spiritual ministry is imperative. Under the blessing of God we can do something that will tremendously hinder the enemy. Small as we are, with God's help, we can put the smooth stone of a sanctified, Spirit-filled ministry into the sling of God's omnipotent power and stagger the bold, conceited, and boastful Goliath of modernism. Help us strike him a faithful blow in the name of our Christ whose souls he died to save. This is an opportune moment. Let's prove our faith by our works. Every dollar that you give to this appeal will be most sacred and used with wisdom and care for the upbuilding and enlargement of Asbury Theological Seminary and the sending forth of an army of holy young men to preach a full gospel to a lost and ruined world. Do not be indifferent to this appeal. We are crying out of our hearts to you for the cause of God, for the truth of the gospel, for the preservation of the spiritual life of the Church, for the salt that saves society, for the Christ who died on Calvary for the souls of the people, for immortal souls who must be won and brought to Christ by a faithful ministry, or perish forever.

How does our faith look in the eye of heaven? That is the question. Our faith is not a painted something which we hand round to be judged by the color and by the perspective. Faith is a sacrifice, or it is nothing. When the church, as represented in Christian congregations, believes this we shall have what is called a revival. At present what is there to revive? Who would die for his faith?—Joseph Parker.

Open Letters to a Young Preacher.

NUMBER SIX.



HE successful preacher of today must be a wide-awake, active, earnest man. He must read, think, pray and speak. He must know things and do things. There must be life, energy and love in him.

The successful preacher must believe. He must have a fixed faith. He must be established in his thinking and believing with reference to the great doctrines of man's sinfulness, and his need of a Savior. He must believe in Jesus Christ; no doubts, no compromises, no hesitation. Jesus Christ must be all and in all to him. He must believe in repentance, regeneration, the witness of the Spirit, a clean heart, a consecrated and holy life.

The successful preacher must be definite. He must be positive. He must be insistent. He must set up a Bible standard and preach with earnestness, faith and power, the Word of the Lord. He must be sure that his pulpit ministrations are not his own notions or the philosophies and opinions of men. He must be a messenger. He must declare the Word of the Lord. The people love a positive, earnest man, who believes something intensely and speaks with authority, who declares "thus saith the Lord."

The successful preacher must be industrious. He must visit his people. He must become acquainted with them. He must respect and reverence the old people of his flock. He must be cheerful and friendly with the young people of his charge. He must love little children. He must not pretend to love them, but his heart must be warm with a holy affection for children. This will be a means of grace to him. It will draw little ones to him and that will make a strong connecting link between him and the parents. He must visit the sick. He must hasten to those who are in trouble. He must stand by those who fall into disgrace. He must secure charity for those who are in want. He must help those out of employment to get a job. Yes, this is a busy life, but the successful preacher must do these things if it keeps him so busy that he cannot play golf. It is just as good exercise to walk after a lost soul as it is to walk after a golf ball.

The successful preacher must have sense and use it. His visits must not be too long. He must not drop into an office and waste a business man's time. He must be careful about making it convenient to use other people's typewriters and writing material and saying, "Have you a stamp handy?" Just a

(Continued on page 8)

What is the Matter With Protestantism?

Rev. G. W. Ridout, D. D., Corresponding Editor.

II.



AROLD Begbie in "Souls in Action" has said: "The supreme danger of the Christian religion comes not from outside but from within. No attack of a merely imaginative materialism could so undermine and totter this heavenly edifice as the inclination of those inside to sponge away from its internal walls the ancient testimony of a divine origin. Christianity is either the first essential of life or it is a poor philosophy. It is either a Revelation or a Theory. It is either the Spirit of God or the dream of men. It is either superhuman or a mere guess."

The greatest peril of Protestantism is the New Theology or Modernism which is attacking the inner fortress where floats the standard of Protestantism—the first article of which is the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures.

Time was when Protestantism was attacked by infidels, free thinkers, skeptics from without, but not so today. Right within the house, inside the gates, those wearing our badges and bearing our authorization as preachers, teachers, editors, leaders are subverting the faith, undermining our foundations, pulling down our flag and doing irreparable damage and destruction by means of the New Theology.

It might be a good place here to define what we mean by the New Theology. It has been stated thus by a recent author: "The New Theology is a false science of Religion or Christianity that is built on Evolution, Rationalism, Ethics and speculation—the results of radical criticism of the Bible—that exalts man's reason above Divine Revelation, consequently this system makes man himself and not the Bible the only basis of authority in the Christian religion. In short, the New Theology means a big superman and a sort of indefinite obscure impersonal God."

Bishop Hurst, eminent as a scholar, linguist, theologian, historian and preacher, gives a very clear and explicit setting of the New Theology in his book on Rationalism. In defining Rationalism he is setting forth exactly the main errors and teachings of the thing we call New Theology. He says:

I. The errors of Rationalism do not consist of applying reason to divine truth for truth cannot be appropriated if reason is suppressed or violated. Its errors lie in the following:

(a) Pelagian rejection of the assistance of grace.

(b) Dependence upon mere intellectuality, divorced from rightly ordered affections and the will.

(c) A rejection or minimizing of a supernatural revelation.

(d) A repudiation more or less complete of authority—biblical or ecclesiastical or both.

(e) In short Rationalism endeavors to employ reason in perverse ways that produce or destroy its value for the appropriation of Divine Truth.

The New Theology or Modernism robs Christianity of its Divine contents. It gives us back:

The atonement without blood.
Man without divine creation.
Christ without Deity.
Religion without Regeneration.
Heaven without Hell.
The Bible without Inspiration or Authority.

We are to note how some facts about the New Theology or Modernism as it spreads itself all over our Protestant system.

I. The New Theology is being boldly preached in Protestant pulpits.

Dr. David Brown, of Scotland, said many years ago on skepticism in ministers:

"This is a very covert form of skepticism, which is more to be feared than all other forms combined: I mean the skepticism of ministers of the Gospel—of those who profess to hold, and are expected to preach, the faith of all orthodox Christendom, and, as the basis of this faith, the authority of Scripture; yet neither hold nor teach that faith but do their best to undermine the sacred records of it. Now what is the root of this kind of skepticism? I answer just the same as of the more sweeping and naked forms of it, the desire to naturalize, as far as possible, everything in religion."

We have some sorry sights in Protestantism today. We could cite many examples but shall have to confine ourselves to but a few.

In the Protestant Episcopal Church we have Dr. Percy Stickney Grant, of New York City. He is one of the boldest advocates of twentieth century heresy since the days of Rev. J. Reginald Campbell, of London City Temple. He denies all the great essential doctrines of the Christian faith such as the inspiration and authority of the Bible, The Virgin Birth, the Deity of Jesus, the New Birth, Sin and its punishment, the Atonement, etc.

The Press has heralded his sermons of unbelief and the most blatant skepticism to the millions throughout America, and where Ingersol the avowed infidel has slain his thousands, Dr. Grant, the clergyman, clad in the vestments of the Church and using the Christian pulpit, has slain his tens of thousands. The sad aspect of this man's case is that he is being supported by clergymen of many Protestant churches. This was very apparent when he addressed the New York Methodist Preachers' Meeting in March 19, 1923. A great audience of preachers awaited him. He was introduced to the meeting by a Methodist preacher who, judging from his speech introducing Dr. Grant was very much in sympathy with the free thinker. Prior to Dr. Grant's speech a minister of the German M. E. Church proposed that the preachers stand and repeat the Apostles creed before Dr. Grant spoke. No attention was paid to the motion and the minister making it, took his hat and walked out. Dr. Grant's speech was a rambling one in which he contended for a religion in accord with the new psychology and the new science.

Following Dr. Grant's speech there were remarks by various ministers and then a call was made for Dr. Elliott, editor of the *Methodist Review*, who said some good things not in full accord with Dr. Grant, but where the mischief was wrought in Dr. Elliott's speech was in his motion that the Preachers' Meeting—remember a Methodist preachers' meeting—accord Dr. Grant a vote of thanks for his address "and that we wish him God speed"! It seemed to be as much out of keeping for a *Methodist* preachers' meeting to invite Dr. Grant to address them as it would have been if they had invited an outstanding infidel of the Bob Ingersol type, but the most shocking aspect of this situation was in the fact that three hundred or more Methodist preachers wished one of the outstanding pulpits of our day God speed in the nefarious work of destroying the evangelical faith.

One of Dr. Grant's admirers says:

"What Dr. Grant is trying to do is to find a more secure basis for religious belief than has existed in the past. He discards conse-

quently miracles, theories of future salvation, metaphysical doctrines, as he sees no possibility of human agreement upon such material, viewed as fundamentals of religion. He finds in the present time a new biology or theory of life! a new psychology, or theory of human personality and consciousness; new economics or relation of labor to production of wealth; a new sociology. These (especially psychology) he finds of fundamental and universal religious value—as informing mankind how to build a soul."

II. In the Presbyterian Church they have been having great trouble with men of Dr. Fosdick's stamp. He has stirred that church to the depths by making use of the pulpit of the First Presbyterian Church of New York City for the preaching of the most flagrant brand of Modernism. He likened the old doctrines of the faith as "tiddle de winks" and "peccadillos of religion." The Presbyterian General Assembly at Indianapolis tried to handle the Fosdick situation but compromised themselves on issues almost as great.

III. In the Methodist pulpit we have such men as Dr. Judkins, of Glen Falls, N. Y., whose New Theology and Unitarianism has kept him twenty-one years in the one church and he is receiving the highest salary in the Conference. In the M. E., South, we have Dr. Rice removed from his Professorship in one of our great schools because of his destructive criticism and now holding the highest paid pulpit in the South at a salary of \$7200.

From a money standpoint it would seem that the New Theology pays!

At Columbus, Ohio, among the "Theological Seventeen" we had several Methodist preachers joined to it; the Press gave the following from one of them.

Columbus, O., May 3.—Preservation of Christianity demands a "religious house cleaning," according to Rev. B. D. Evans, pastor of the Franklin Park Methodist Episcopal Church, in an address before the Institute on "Christian Faith for Men."

He characterized as a "fairy tale" the story of the Garden of Eden, and declared that the teaching of the Virgin birth of Christ has insufficient evidence to support it.

"It is our purpose," he said, "to throw overboard the teaching that for 6000 years has taken us back to a mythical Garden of Eden, with a future that ends before a Great White Throne."

A TRAVESTY ON METHODISM.

We recently went on Sunday night to a Methodist Episcopal (?) Church, where one of the "modern prophets" was pastor. This man had been making such a fuss over his modern church with its new world order program that we thought it worth while to make a visit and see for ourselves how the thing was working out. To our amazement that big church, capable of seating five hundred people, had an audience of about sixty-five men and scarcely any young men and women. By the way this church was "painting the town red" with its ads; it would naturally be expected that it would draw a bigger crowd. The bulletin of the church has this to say: "This church is being dedicated to that religion which is service to humanity; to our traditional freedom of speech; to hospitality to all men and women of the community without regard to sect, class, nation or race and to the usage without fear or favor of that spirit of communal love which shall some day bring in upon the earth the ideal society—the Kingdom of God."

The responsive reading in which the little congregation very timidly joined was as follows:

Minister—"The Church of the Social Conscience will be a church of the deed as well as of the creed, a church that will not only preach Christ but live Christ."

Congregation—"A church where, science, the revelation of what has been will never be at war with religion, the revelation of what ought to be; a church which will make its worshippers share this world as well as the next world."

Minister—"A church which will preach that the life eternal is the life that we are living now; a church which will recognize no vested right of property in man; except the right to love and be loved."

Congregation—"A church which will look upon idleness by the side of industry, wealth by the side of poverty, luxury by the side of want, health by the side of disease as the real sins against the Holy Ghost."

(Think of such a travesty on Scripture and Methodism!)

Minister—"A church which will not let any man offer charity to those to whom it refuses justice; a church which will recognize nothing as love which does not bear jus-

tice as its fruit; a church which will make every social wrong a moral wrong and every moral wrong a legal wrong?"

Congregation—"A church which will take the weak and despised out of the earthly inferno of dirt and want and ignorance, to which they have been condemned by the oppressor."

Minister—"A church that will worship God through his sons made in his image."

In its pronouncement on the Child it has this to say:

"To have to reclaim by conversion a soul that should never have known separation from the divine is the supreme tragedy."

"We believe that it is possible so to train, instruct and nurture a child in religion that he will develop into a strong Christian character, never having known estrangement from God nor having to be reclaimed from a life of spiritual hostility or indifference. To this end we are setting the child in the midst of our church life, providing real educators to develop instincts and impulses; modern equipment to aid such training and to make religion a fundamental part of the child's experience."

I have given a fair sample of this church's program.

For a minister and a church carrying on this kind of thing to trade under the name of the Methodist Episcopal Church is little short of a scandal and a burlesque. Such a church could carry on its trade more legitimately as Unitarian, Universalist, Christian Science, Ethical Culture, New Thought, etc.

We listened to this minister(?) preach. Evidently he has gotten beyond the Bible, for he did not use it at all. The Alpha and the Omega of his message was "the development of personality." Here was a man and a church calling itself Methodist plying its socialistic trade under the flag of revealed religion without Bible, without the Blood, without the Holy Spirit and preaching a gospel that in ten thousand years would not win or save a poor sin-tossed sinner seeking pardon and salvation through the atoning blood of Jesus Christ, for evidently this minister has no doctrine of sin, no doctrine of repentance or regeneration.

Socialism for Socialists; Sovietism for Radicals; Liberalism for Liberalists; Skepticism for Skeptics; Atheism for Atheists, but, brothers, I say, in the name of God and in the name of John Wesley, let us have Methodism for Methodists!

SEPARATION.

Rev. Albert Weaver.

"Come out from among them, and be ye separate."—2 Cor. 6:17.

JESUS Christ, when here on earth, could justly have been called the Separated One. From the manger to the Cross, his was a life of separation, a wilderness life.

Not until we, his people, begin to practice separation, do we know very much about God, his power, and the fellowship of his sufferings. Down through the centuries no follower of Christ was made a very great blessing to his fellowmen, or left a lasting impression for Christ and his cause, except, as he lived a separated life, and walked alone with God. Such men and women of God, who paid the price, found that nothing but ostracism, trial, persecution, hardship and imprisonment, awaited them at every turn of the road.

Not until we, his people, see the necessity of a life separated unto the Lord, from everything and everybody that hinders our spiritual progress; and not until we act accordingly, do we get the cold shoulder, and feel the powers of evil. The devil loves to have God's people mixed up with the world and one with its people, because this handicaps the Lord, and gives power to the devil's forces. How can a child of God be one with the world, and yet have the joy of the Lord in his soul, have power over sin in his life, and wield an influence over his fellowmen for good? The world, the flesh, and the devil, the trinity of evil, have always been God's enemies, therefore our enemies. How then can this trinity of evil, and God's children walk together and be agreed? Impossible! The children of God cannot agree with the devil, neither can they agree with the world. Nothing but absolute separation will suffice. Consequently we are called by names of supposed reproach—Christians, followers of Christ, separators, come-outers, come-across-ones, or the original name, "People of the way."

We have chosen him who is THE WAY, the TRUTH and the LIFE, the lone way, the narrow way, and we are proud of our calling. Not until a child of God recognizes the necessity of separation from the world, can he have power with God and men, and leave a divine lasting impression. To follow God is not child's play. It separates

the precious from the vile. It takes us out of the things that do not make for peace, away from the things that pull downward, away from that which confuses, injures, and handicaps us spiritually. It brings us into a place of rest, joy, peace, and victory in the Holy Ghost. It takes us out of the world's associations, organizations, clubs, lodges, society, and worldly associations of all kinds; and brings us into unity and blessed fellowship with God, and with God's people. If we are separated unto the Lord, we will follow him in custom and costume. Our conduct and attire will be such as become saints, or in keeping with our high calling. Who leads in the fashions? The world's people, and Christians follow, when we ought to be an example to them. Modesty, especially among many women and girls, seems to be a lost virtue. If we are a peculiar people, as scripture designates us, we will be unlike the world in every sense of the term. Shall we, God's children, then thwart or defy nature and nature's laws in almost every particular, because it is the custom to do so? We might go into this subject in detail, but it is not necessary, neither will space permit. Shall we, his ministering servants, and heralds of the Cross, go forth unprepared and unequipped into the vineyard of the Lord, therefore unable to cope with the powers of darkness, religious, temporal, and otherwise, because custom demands it? Or shall we wait for the preparation which the Lord only can give, namely, the endowment of power and infilling of the Holy Ghost, as realized on the day of Pentecost?

Oh, we can be like Esau and sell our birth-right for a mess of pottage; or like Lot, and pitch our tent toward wicked Sodom and Gomorrah; and so eventually lose all, and scarcely be heard of again; or even like Saul, Israel's chosen king, who refused to obey the command of God, because he was unwilling to die to the self life, and to give up his egotism. Saul's reputation was at stake. The awful result was the loss of his kingdom, he consulted a witch whom before he had ordered to be slain, and finally he committed suicide. All this and more will God permit if we choose it, but to our detriment, because His smile, sanction, and approval will not be upon it. To him we owe our loyalty and unswerving allegiance; therefore a child of God cannot please him and yet be a friend of, as-

sociate with, or unite and go with the world, that crucified our Lord. Following the Lord in the Separated Way, may often cause a business man to refuse much that would enhance his income, because his hands must be clean. As with the business man, so with one in an official capacity, a politician, a professional, lawyer, doctor, etc. It means much, especially now, for men in such callings to walk with God, to keep clean, honorable, and upright, to be true to righteousness, and to feel a hatred and repulsion for all that savors of dishonesty, or to that which caters to groveling and chicanery. As in heaven so must Christians be on earth; and we are not without example, or power to live accordingly, therefore we are without excuse. Oh, a man can be one with the crowd, go the broad way, be the well-hail and well-met fellow, but without God. If we want to walk with God like Enoch of old, we must go God's way; therefore with him. Nothing unclean, dishonest, unholy, un-christlike, will be admitted, and every divine characteristic that pertained to his life, when among men, will be in evidence, if we are obedient, and follow on to know him fully.

It is a deception and delusion, a false, erroneous, and unscriptural idea, that we must associate with, and unite with the world's people in order to win them to Christ. We cannot do evil that good may come. Fire cannot be taken into one's bosom, and he not be burned. If we touch pitch we must expect to be defiled. We must not and cannot go down to the world's level, in order to bring the world's people up, but we can by our life, conversation, and determination to walk with God, influence them to come to where we are. The expression is often used, "A worldly Christian." Can there be any such thing with a respect to honesty of language and scriptural standards? A Christian is a Christian; one who has been by his own choice, taken out from the world, through the power and influence, of the Holy Ghost, to follow the Lord whersoever he leads; and the Lord does not lead us back to the world to be called worldly Christians, but away from it and from all its influences.

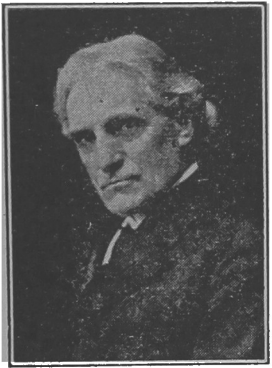
Said a young lady, "I married him to win him for Christ." Oh, the folly of it, does it work? Not as a rule. In some instances it

(Continued on page 6)

MONTHLY SERMON.

THE SECOND COMING OF CHRIST.

(Continued from last week)



Had the Church properly interpreted prophecy, had she seen that Christ, in harmony with the divine program, was coming twice into the world, the first time to suffer and die and to set on foot a Gospel Dispensation, to speedily offer repentance and salvation to the entire human race, and then to come again in glory and power to overthrow wickedness and reign in righteousness over those who had accepted him, what a different history she would have had.

With what remarkable zeal the disciples who saw and understood the great truth of our Lord's return carried forward the Gospel program. How rapidly, without railroads, steamships, automobiles, or any of the modern methods of rapid transit, they carried the Gospel to the various nations and peoples of their time. How quickly the churches of today with their untold millions of money, methods of travel, printing press, wireless telegraphy and the close touch with the ends of the earth could carry the Gospel to every creature if she could once grasp the great truth that the mission of Jesus Christ in the world was not to set up great ecclesiasticisms, but to set on foot a great evangelism; not to build up sectarian prejudices among men, but to offer a Gospel which has in it power to save men from sin, and to realize that her highest mission is to proclaim this Gospel to every human being beneath the sun.

There is not a hint in the teachings of Christ or his inspired apostles that during the Gospel Dispensation the entire population of the earth would be brought to repentance, saving faith and into harmony with God and peace among men. It is the duty of the Church to give everyone an opportunity; to impress upon everyone the privilege and the necessity of receiving Christ; always and everywhere, there has been and will be those who will reject the gospel. The Church is not responsible for those who reject, but it is her duty to give the gospel to all men.

The Scriptures teach us that there will be opposition. Jesus said to his disciples, "Behold I send you forth as sheep among wolves." He promised them crosses, reproaches, self-sacrifice and suffering, but in the midst of all this they were to have spiritual victory. He said to them, "In this world ye shall have tribulations, but be of good cheer. I have overcome the world." In the parable of the tares and the wheat we are taught that this dispensation is to be one of mixed good and evil, and will be so until the harvest time when the separation shall take place.

Jesus teaches us that at his coming to catch away his bride, many will be unprepared. In the parable of the wise and foolish virgins this truth is brought out very clearly. We find one half of those who were awaiting the Bridegroom were unprepared to go with him into the wedding feast. They lacked one essential—they had no oil. They had the form of godliness without the power.

If the preaching of the gospel is to bring in a millennium of perfection and glory, all are to be saved, and if at the end of this golden age Jesus comes, how is it that this parable teaches that when he does come, a large

per cent of those who are expecting his coming will be unprepared to meet him? If the post-millennial teaching be true the parable of the wise and foolish virgins is incapable of intelligent interpretation.

The postmillennial teaching of the Lord's coming no more harmonizes with the teachings of the New Testament than the Jewish notion of the Messiah's appearing as a king at his first coming harmonizes with the Old Testament teaching concerning the Messiah. Let us with reverence inquire of our Lord about this matter. Gracious Master, will the preaching of the gospel finally bring the world—everybody upon the earth—into a saved state and ready to meet thee at thy coming? The answer of Jesus is:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:7-14.

Lord, some people think there will be a millennium for a thousand years of warless peace and happiness on the earth just before thy coming. Please tell us about this. Jesus says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:29-33.

But, Lord, will not the preachers so know and explain thy word to the people that they will all understand the divine plan, and be expecting thee, and ready to receive thee, joyfully, at thy coming?

Christ answers: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:38-42.

What are we to think of men in the light of these words of Jesus Christ, men who persist in telling us that our Lord delayeth his coming for twenty, fifty, or perhaps a hundred thousand years, and that the ecclesiastical forces in the world will bring all men into a state of perfect peace and righteousness before the Lord comes? Many of them assure us that he will not come at all. We have boastful men in the Church who tell us that Jesus believed he was coming back, but that he was mistaken. Meanwhile we have representatives of the Church who are cutting the Bible to pieces, denying the Virgin Birth and Deity of our Lord, excusing sin and sneering at the idea of holiness of heart and life. In the World War, almost all white soldiers had

been baptized in the name of Jesus Christ. They were Roman Catholics in Southern Europe, they were Greek Catholics in Northern Europe, the English-speaking soldiers, a large per cent of them, had been baptized in their infancy, many others had been baptized of their own free will, and yet these great masses of church members fighting and killing each other, with their religious teachers and leaders, knew but little more of the great plan of God—the real gospel and the mission of Christ to save men from sin, and his second coming to reign over them than did the Jews who lived on the earth at the time of Christ's ministry among men.

We are by no means saying that the Gospel has not accomplished much, but we are saying it has not been preached at all to untold millions of men, and that it has not been taught properly to vast multitudes who have heard it. Had the German Kaiser, the Russian Czar, the King of Italy, the President of France, the King of Austria and the King of England been earnest premillennial Christians, "loving the Lord's appearing," the World War would have been an impossibility. Men have forgotten that God has a program, that Jesus Christ is a King, and that he is coming to rule. In their blindness and ignorance of the Word of God, the will and plans of God, and the true character of the Son of God, they go about to set up their own kingdoms and have their own way. The results—war, bloodshed, death and desolation.

Our only hope for universal peace and a warless age is the coming of Christ and his Church. Then, and not until then, will a true brotherhood be established among men of all nations, kindreds, tongues and tribes.

Let us ask St. Paul with reference to the condition of things when our Lord shall appear. Brother Paul, what will be the state of society and world conditions when Jesus comes? "For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

Notice the Apostle: "Let us not sleep, as do others." This scripture plainly teaches that the coming of the Lord shall find some in spiritual sleep, unpreparedness; that his coming will be to some "sudden destruction." This is the whole tenor of the teaching of Paul. He prophesies that in the last days perilous times shall come; that men will be selfish, lovers of pleasure rather than lovers of God; that they will seek for false teachers; that they will give heed to doctrines of devils; that many will have their consciences seared as with a hot iron.

Beloved, can we read these prophecies of the Apostle, compare them with the teachings of Jesus, look upon the signs of the times about us and remain indifferent, follow after pleasure, seek to lay up useless treasures in this world, sit in silence and indifference to the false teachings and the vast number of people who are being deceived and led away from the saving gospel. Must we not arouse ourselves and do everything in our power to bring the people to repentance and saving faith in Jesus; to spread the gospel to all the world, to bring to the heathen who have so long sat in darkness the good news of salvation, and to keep our own spiritual lamps trimmed and burning, and our vessels filled with oil that we may be ready to meet the Master at his coming?

Come to Jesus.

Send THE PENTECOSTAL HERALD to some one until January, 1924. It will only cost you 50 cents and it may mean the salvation of a soul.

Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 2—THE BIG FIVE.



HELPER of roof, warmth of fire, shoes for little feet and bigger, bread and bed,—these, and the like, take our strength. The circle of loved ones, where one's very life centers, this must be cared for, and well cared for.

Yet our thoughts go insistently toward the real things, the essentials. The spirit life is the real life, of course. I live in my body. I think through my mind. I, myself, am a spirit. We long to understand clearly, and so be at rest inside. We can't all be experts. The day's too short. And cross-currents run so strong. How shall the earnest man know?

Well, there are Five Simple Essentials for a strong pure true life. There is a Book of God. The outstanding thing in the morals of life is this, there is, an outstanding Book. The outstanding Book of all books is this Book. Morals are the very life of life. This Book gives the true moral standard of life.

It states simply and clearly the moral principles that fit into every circumstance, and difficulty, and problem. Then there's more. It tells of the power that helps a man pull steadily toward that standard. And it tells of the Friend that meets your sore need, answers your perplexing questions, and solves your knotty problems. This old Book of God is utterly dependable.

Then, there is a Man. The outstanding thing about the Book is this: There is a Man. That Man lived the moral standard of life as no other has, actually lived it. He is our Brother-Man, our fellow, the one solitary God-Man. In him God came to us men, and comes to us.

He was as really God as though only God, and nothing else. He was as truly a man, a really human man, as though he was only a man, and nothing more. All there is of the human was and is in him.

And all there is of God was in him as he worked in that Nazareth carpenter-shop amid the odor of the pine shavings, and then taught, and healed, and loved, and fed, and mingled freely among men. The outstanding thing about this Book of God is this God-Man.

Then the Man—died. The biggest thing about his life is the way his life snuffed out. The knot on the end of that thread catches your eye at once, and holds it. There is a thread. What a thread! What a life!

Then the thread knots, a toughly knotted knot. That knot has caught the eye, aye, the heart of the race. It's been discussed and discussed. But the thing that stands out biggest is the fact of it. There is the knot. He did die, as no else has, or could, or can.

And there's the Fourth Thing that stands out, ugly and gaunt, dirty and odorous. But it's there. That's the fact of A Break, man's break away from the Father-God. The common word is sin. The root of the thing is simply that, a break, a bad break, away from the mother-hearted Father's desire and request.

And, "and"—the striking thing to mark just now is this, that Man tied up in an unravelable knot these two things, his Dying and that Break. He himself said the Break made the Death necessary. The more you think into it the less fully the explanations seem to explain. You feel there is always a something more. But the explanations are secondary. The fact is the thing. The Death is the outstanding fact.

And the Fifth Essential comes crowding quickly in. And it shows up at once what a princely brood and breed we men are of. Every man is a king in his right to choose. The

man that knows about this Man must take sides. Choice of the Man who Died covers all moral choices. And choice makes character. It is an essential that a man makes personal choice.

The outstanding things in the morals of life is this: there is a Book. The outstanding of that Book is this: there is a Man. The thing that stands out about the man is this: he died.

And that Man said the outstanding thing about his death is this: it had to be. The thing called sin caused it. And the thing standing sheer out about the Man, and the Dying, and the Break of sin is this: every man that knows must choose. And every such man does choose.

And it is a striking fact, that looseness of thinking about the Book leads to looseness about the distinctive personality of the Man. Looseness there leads to loose ideas as to the distinctive meaning of his Death. That in turn breeds decidedly loose ideas about sin, the Break with God.

THE FIFTY CENT OFFER.

We are very grateful for the long lists, and the many lists, of new subscribers coming in on our fifty cent proposition. We are quite sure many readers of The Herald will be glad to assist us in largely increasing the circulation of the paper.

The Herald is not only standing for the great Bible doctrine of full salvation from sin in our Lord Jesus, but it is also a vigorous defender of the faith. It is not worth while to hide our eyes from the fact that there is a very startling departure from the evangelical faith. Many people, and sad to say, many to be found in pulpits, and the chairs of influential seats of learning, have become aggressive in their assaults upon the great central truths of our holy religion. It is a time of alarm. We cannot afford to ignore these conditions or to be indifferent to them. We must battle for the Bible and for the saving faith as it is in Jesus.

Millions of our people do not realize the seriousness of the situation. There is a very aggressive element marching under the banner of the new theology. Be it remembered that the new theology is the old infidelity with a new phraseology claiming to be devoutly religious, while it strikes with the same sarcasm and ridicule used by the avowed and blasphemous infidels of other years. Meanwhile, many men supposed to be watchers on Zion's walls, fail to utter a word of warning. There is another class of men who seek to attract the attention of the Church away from these wolves now ravaging the folds of Christ, to other matters of far less importance.

God has raised up The Pentecostal Herald for such a time as this. We must stand for God, for his word, and for the people against the destroyers of the faith. May God help us. We call with all our hearts upon fifty thousand people who read The Pentecostal Herald weekly, to help us send this messenger of the Lord into tens of thousands of new homes.

Seek subscriptions among your friends, and there is no better way to invest some of your tithe money than by sending The Herald to a neighbor, a friend, or a relative, from now until the first of January for the small sum of 50 cents. We receive many letters from friends who are grateful readers of The Herald who had it introduced to them in this way. There is no better way to invest 50 cents, a dollar, five or ten dollars for the advancement of a full salvation gospel and the defense of Bible truth, than to send The Herald to your friend. Make up a good list at once and start the paper immediately.

Faithfully your brother,
H. C. Morrison.

Then follows loose ideas about the need of choosing him in whom centres all moral source. And when moral choice loosens the moral fibre of character begins unraveling, straight away, and not slowly. Look around you today.

A London astronomical expert superintending the erection of a huge telescope in Cairo, noted the noon gun fired daily at military headquarters, and found their time-piece was regulated by the watchmaker's chronometer in the city. Inquiring there he was astonished to find the chronometer regulated by the noon gun! Does that sort of dog-

chasing-his-tail standard get into the serious things, sometimes?

No. 3—THE BOOK OF GOD.

Building a Theological Seminary.

One of the first and highest obligations of the Christians of today is to educate and send forth a Spirit-filled ministry to preach a pure gospel to the people of tomorrow. Each generation must be taught the essential truths of the gospel, which is the power of God unto salvation. Much is being taught today which is the power of nobody unto nothing.

The trouble with those men who are proclaiming themselves the apostles of "progressive thought," "new knowledge," and "liberal religious interpretation" is, they are not getting men born again; they are not confirming the faith of the saints; they are not producing a moral atmosphere of reverence for God and obedience to the Word of God. They destroy the faith and break away the barriers that hold in check the floods of wickedness. Give them time and they will destroy the spiritual life of the Church, rob the nation of the moral salt of a living Christianity, and turn the wheels of time's progress backward and wreck this great republic.

Looking these stubborn facts in the face, and realizing the dire need of the times, we are building a Theological Seminary at Asbury College. The first great building of this Seminary is well on the way and the indications are that we shall have two hundred students in this Seminary the coming school year. We have had an excellent course of Theology at Asbury College. The successful preachers sent out from this institution meet the test of our Lord when he said, "The tree is known by its fruit." Asbury men, scattered throughout the nation and around the world, are witnesses to the excellent training they have received, which training is to be greatly enlarged and improved by our Theological Seminary.

We greatly desire the help of God's children everywhere, who believe the Bible and love the souls of men. We must make improvements and enlarge the plant. The needs of the times are great; the salvation of human souls is at stake. Help us with your prayers, send us some of the Lord's money and turn students to us; then come and see what the Lord hath wrought.

H. C. M.

What he Thinks of The Herald.

A superannuated minister of some note who is contributing in a wholesome way toward the checking of the spirit of unbelief, says of THE HERALD: "I depend more upon THE HERALD to help bring back our beloved Methodism from decadence and apostasy, and to save it from getting worse, than on any other paper." This is but one expression of many that we are constantly receiving of the good work THE HERALD is doing in these days of unbelief to check the rising tide of infidelity that threatens, not only the peace of Zion, but our national life as well. Let every reader of this John the Baptist of warning against the destructive criticism of the times, send us at least two subscribers on the 50-cent offer. The more the better, for such literature needs to be put in touch of the people to warn and encourage them to hold fast to sound doctrine, and to trust in the all-atoning blood of Jesus to save from all sin. Let us hear from you at once, with just as many new trial subscribers as possible.

MRS. H. C. MORRISON.

You will be Happy.

If some one comes up to you in Heaven and says: "Do you remember in the year 1924 you sent me THE PENTECOSTAL HERALD?" "Yes." "That paper put me to thinking, and was the means of my salvation, hence I am here." Try sending THE HERALD to some one until January, 1924, for only 50 cents, and pray that it may be a blessing to them.

SEPARATION.

(Continued from page 3)

may do so, because of God's goodness and mercy—but seldom. In entering into such a marriage we break God's matrimonial law, "Be not unequally yoked together with unbelievers," and we do it to have our own way, ignoring God's written law, just to gratify our own desires. As with the young lady, so with the minister, or the layman. They say, "I must be one with worldly people," in other words, go their way, be a society man, a club man, a secret order man, or something else of a similar character, to win my fellowmen for Christ. We cannot do this and retain our standing with Christ. It is ignoring his standard of separation, and raising a standard or issue of our own, and then asking God to abide by our selfish, and unscriptural decision. Said a wealthy member of the church to the writer, "Oh, our minister is a splendid fellow. He is one with us." It needed no explanation, I knew what he meant. May we not rather heed the injunction, "Be ye not unequally yoked together with unbelievers. Come ye out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord God almighty." Here is a promise and a condition, plainly set forth. In the light of this, how are we to become sons and daughters of the Lord, excepting through separation? Separation after this order, and only after this order, makes us eligible or fit for discipleship, heralds of the Gospel, and ambassadors for Christ.

Said one church member to another, "Aren't you coming to help us at the church entertainment?" "No," said she, "I can only go where my Lord goes, and do those things that are pleasing to him, and that upbuild his kingdom."

Said a clergyman to his deacons, "I cannot go on in this way any longer; with the choir singing the praises of God on Sunday, and during the week using their voices and lives for the devil, and with the church run by the world and the flesh." The deacons said to him, "Pastor, go on and do what in your judgment is best, and we will stand by you." He did so. He separated the church from the world. Of course it resulted in a church quarrel and a split. God stood by the pastor, however, as he always does under similar conditions, and honored and blessed him. To his dying day the pastor's preaching, teaching, and writing were blessed, not only in his church but world wide. These are only examples of the result of lives separated unto God. Many more could be given if space permitted. As yet God's people are just touching the fringes, as it were, of this wonderful separated life, therefore very little ostracism, persecution, or imprisonment follow.

"Jesus Christ came to his own and his own received him not." Why? Because he chose to be the Separated One. The whole tenor of his life was in opposition to their desires; therefore Christ was not accepted. They cast him out. He could have been, by accepting their program, and position, their church dignitary, their earthly king, and have lived in affluence, ease and plenty. But our Lord chose the narrow way, because his kingdom was not of this world. He was their Messiah, whom they expected, but he could not accept their Jewish earthly kingdom, carry out an earthly or human program, and still fulfill the claims of Messiahship. They had much religious fervor and zeal, all external, however, and void of the true spirit of the kingdom which the Messiah came to set up.

The church universal must admit, if honest, that we are in need of a revival of Holy Ghost religion, of the blessing and power of God upon us. If realized we must unreservedly and humbly bow before God, accept him

and his terms, and his program. He must of necessity reject and destroy the old that he may set up a new order of things. As with the Jews so with us. Our human program and its machinery must all be set aside, be it in the individual case, or in the collective body. "It is not by might nor by power, but by my Spirit saith the Lord." This is the basis on which the Lord works. It necessitates a clean up, a separation, from sin, self, the world and the devil, who are God's enemies, and therefore ours. Nothing less is expected of us, his people. Nothing less will bring us into fellowship and unity with the Lord, and with one another. Then only, will we be fit subjects for the outpouring of the Spirit of God, the indwelling of the Spirit, and the endowment of power for service, as on the day of Pentecost. This will equip us for the activities of life and for service in the vineyard of the Lord. Then, and not until then, will heaven rejoice and earth be glad, because our Lord shall have risen with healing in his wings. Never was there a time when the Balm of Gilead was more needed than at the present; for the world is filled with violence, sorrow and sighing, sickness and dying.

Preaching for the Glory of God.

A. W. Orwig.



CERTAINLY there should be no other kind of preaching. And that means that the salvation of the unsaved and the upbuilding of Christians should be the only motive of every preacher of the Gospel. But alas! this does not always seem to be the case. As to the guilty ones, may we not ask, "Lord, is it I?" The apostle Paul said, "If I pleased men I should not be the servant of Christ." And he also declared, "Nor of men sought we glory."

The divine command is, "Do all to the glory of God." In nothing is it more applicable than to the work of the ambassador of the Lord Jesus Christ. Oh how he should be exalted, self-abased and crucified! An eminent and very useful preacher once declared that at one time he had sought the praise of men more than the glory of God. And when the great "Welsh Revival" was in progress, some years ago, its human leader, Evan Roberts, on one occasion suddenly and quietly left the service, simply because the curiosity and expectancy concerning him were so very distasteful to his consecrated soul. Then a godly young woman arose and exclaimed, "Whom are you after, Evan Roberts or Jesus?" And the meeting proved more than ordinarily successful because only the glory of God was sought. Verily our constant aim should be "that God in all things may be glorified through Jesus Christ."

ILL-OMENED DREAMS OF SEVERAL PREACHERS.

An old incident is that the distinguished Rev. Dr. Bonar had a dream that some angels analyzed his motives as a preacher of the Gospel. To his astonishment they found fourteen parts of selfishness, fifteen parts of sectarianism, twenty-two parts of ambition, twenty-three parts love to men, and twenty-six parts of love to God. Deeply humbled, he very earnestly sought a perfect desire to glorify God only.

Quite a number of years ago I very intimately knew a preacher (now deceased) who dreamed that he had died and ascended to the gate of heaven, expecting a welcome entrance. But an angelic being said to him, "You cannot enter now. Go back to the earth and preach for the glory of God alone, and some day you may be admitted." He had told the solemn and inauspicious dream to a friend, but it afterward came to my knowledge.

A far sadder occurrence was that of another preacher who dreamed that a popular ministerial friend of his approached him and said, with great emotion, that he had just dreamed that he had died at four o'clock in the afternoon and that he was lost! To this the preacher, in his dream, solemnly and alarmed, replied, "Lost! Why?" The mournful answer was, "Not because I did not preach the real Gospel, but because I sought the applause of men more than the glory of God, and verily I have my reward!" The first mentioned preacher of the two, dreaming that while he was on his way to church for the evening service, was met by a friend who asked, "Have you heard of the sudden death of the able minister, Doctor —?" The reply was that he had not, but still agitated by his strange dream, inquired as to the time of the death. "At four o'clock this afternoon," was the reply.

Of course all the three preachers were most intensely glad that their dreams were not dread realities. But that they were delivered from all seeking of their own glory can scarcely be questioned. And what a great mercy on the part of God thus to warn his servants! It may be, however, that God, according to his sovereign will, does not always warn all who prostitute their high and holy calling largely in self-exaltation. The sacred Scriptures inform us that some highly gifted men, able Gospel preachers and even miracle-workers, will finally be rejected by the Lord. How solemn and dreadful the thought!

Years ago a godly and able preacher often, previous to leaving home and entering the pulpit, would prostrate himself before God, and solemnly and searchingly say to himself, "Now whom do you intend to preach today (mentioning his own name) or Jesus Christ?" Oh that every preacher's constant and victorious cry may be,

"None of self, and all of Thee."

To the Holiness People of Kentucky.

The time has come for a revival of the revival of holiness in Kentucky. The people are hungry and the Lord is mighty to save. We ought, within the next twelve months, to have ten or twenty conventions in this state. The people are being lost; worldliness and skepticism are coming in like a flood. The outpouring of the Holy Ghost in convicting, regenerating and sanctifying power is the best and only answer to the enemies of the truth as it is in Jesus. Let us get busy and, under the blessing of God, spread revival fire over the grand old state of Kentucky.

Who wants a five-day holiness meeting in your town or community? Write THE PENTECOSTAL HERALD, Louisville, Ky., and we will see what can be done.

Your brother,

H. C. MORRISON.

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration.

"When you don't know what to do, don't do it." When you run into a spiritual fog bank, don't tear ahead; slow down the machinery of your life. If necessary, anchor your bark or let it swing at its moorings. We are to simply trust God. While we trust, God can work. Worry prevents him from doing anything for us. If our minds are distracted and our hearts distressed; if the darkness that overshadows us strikes terror to us; if we run hither and yon in a vain effort to find some way of escape out of a dark place of trial, where Divine Providence has put us, the Lord can do nothing for us. The peace of God must quiet our minds and rest our hearts. We must put our hand into the hand of God like a little child, and let him lead us into the bright sunshine of his love."—Sel.

Send in your renewal without delay.



WORKERS TOGETHER WITH GOD.



THE BRIDGERS-JENKINS REVIVAL.

A revival meeting at Graham, Tex., in the Methodist Church was conducted by the evangelist, Rev. Luther B. Bridgers and singer, H. S. Jenkins. There are revivals and revivals, but this revival has come to stay. Brother Bridgers fearlessly condemned sin and did not leave a stone unturned; but showed the real nature of sin and warned the wicked of the dreadful consequences of their ways. He earnestly and faithfully plead with those who were members of the church to forsake all kinds of worldliness and to abstain from the very appearance of evil. He emphasized the great importance and necessity of holiness, that because "without holiness no man should see the Lord." He also preached on Christian perfection, explaining and making it very clear. One night Brother Bridgers preached a powerful sermon on "Judgment must begin at the house of God." At the conclusion of the sermon he made an invitation for all professed Christians to come to the altar and kneel in a consecrative service. The whole space around the altar was full and the space for some distance in the aisles. The very air seemed tense and burdened with prayer. Praise went up to the God of heaven. There were a number of conversions. During a testimony meeting a large number of the professed Christians composed of the membership of the different churches of the town testified to the blessing experienced by them during the meeting.

Our pastor, Rev. T. E. Bowman, looked well after all affairs and details of the meeting. The evangelist and singer were awarded a substantial appreciation for their services. At the close of the meeting a hearty "God be with you" was given by an immense congregation with the wave of handkerchiefs, and many pressed around the evangelist and singer for a good-bye shake of the hand.

Many are the prayers that will go up for them and their success in the various places they may go to hold meetings in the future.

A good feature in Brother Bridgers' preaching is, that while he exposes sin and denounces it fearlessly and uncompromisingly, yet he does it without bitterness, but a feeling of compassion and personal interest in the sinner. As a consequence of this the sinner is drawn towards him and the Christ, instead of being driven from him. Brother Bridgers' subjects were vital and fundamental. His texts were well chosen and in every way applicable not only to the subject, but to existing circumstances of place and occasion, and he so dealt with existing conditions that one would be constrained to think he had been personally informed, but he declared he had not. In short, it seemed he was divinely led in selection of his subjects, and in his treatment of same.

We are living in an age of specialties. The children's services were attended by a large body of children. There were a number of conversions, several of them were received into the church and baptized and infant baptism was one feature of the hour. On the last Sunday morning service quite a number of adults, including heads of families, were received into the church. The most unique special occasion during this revival was the "Old Folks" service. The last Thursday of the meeting at 10 o'clock in the morning was set apart for the Old Folks. The town was divided into sections, a committee of ladies was appointed to visit the old folks and invite them. A committee of arrangements appointed among the men, automobiles were provided and all arrangements for getting the old people to church. A number of girls acted as ushers and conducted the old men and women to reserved seats. Each of them after being helped up the steps of the church were met in the vestibule by a committee of flowers. This was a committee of the ladies of the church, headed by the pastor's wife. A pretty bouquet of flowers was pinned on each old person's lapelle or bosom. A chapel organ was temporarily provided and Brother Bridgers himself was organist. The old people selected the songs—"How firm a foundation," "Amazing grace," "Come humble sinner, in whose breast," "I will arise and go to Jesus," "Jesus, lover of my soul," "How tedious and tasteless the hours," "I want to be there," "O happy day that fixed my choice," and a number of other of the songs our fathers and mothers sang and loved so well, which they used to sing and shout "Hallelujah" while singing like one of the songs sung by these dear old people in this morning service: "What ship is this that will take us all home? O Glory Hallelujah."

After this song service Brother Bridgers told, it seems as only Brother Bridgers can, how we used to do: how they used to have everything home-made and home-spun, how they used to dress, and how they used to court, and how they used to go to church and many other things; the whole congregation laughed and then cried. In the closing part of the service, all the children went to their parents and told them they loved them, put their arms around them and kissed them. All above seventy years of age were invited forward to the altar chancel and a song started, a general hand-shaking in the mean-

time—a big shout rang out through that vast building. One dear old brother of the church who had been here a number of years, declared it was the best meeting they had ever had in the Methodist Church at Graham.

Preacher (and especially if you are an evangelist) if you have not done so, try the "Old Folks" service during your meeting. Give them a day and announce in time beforehand. Brother Bridgers, before the benediction was pronounced, told the dear old people that this service would be the last service some of them would attend. That night at the midnight hour one good old brother present answered the summons of the death angel and had closed his eyes in death before that time the next day. Brother Bridgers pinned the flower for the oldest present at the meeting on the bosom of Sister Armstrong, aged eighty-six.

The closing service for the meeting was a lecture by Bro. Bridgers of what he saw and experienced in Europe during the world war, also of present world conditions. He discussed things vital especially to our nation, as well as the other nations of the world. The lecture had been previously announced, a big audience greeted him and he with his speech brought the house down. The effect at times was electrical; taken as a whole it was indescribable.

Buford Snoddy.

LAGRANGE, KENTUCKY.

The meeting held at the LaGrange Methodist Church by Brothers T. M. Anderson, of Wilmore, Ky., and Alvin Young of Northville, N. Y., was the means of blessing and uplift to the membership and to others who sought the Lord and found him in the forgiveness of their sins. There were conversions, reclamations, and some professions of sanctification,—with twenty additions to the church.

Our Brother Anderson told of praying earnestly in the beginning of his ministry that God would give him, if it were his will, the gift of the exposition of the Word. His explanations of the Word were proof that God had answered that prayer and many hearts rejoiced as they listened to the unfolding of truth in his daily addresses. A pastor who is looking for help would do well to engage this man of God if he can get him. In prayer as well as in the ministry of the Word, the brother pours out his soul and God hears and blesses.

Our Brother Young has a voice of power and sweetness which is richly blessed of God as he sings the simple songs of the Kingdom or leads the hosts in song. His cornet is a feature of the meeting where he leads and LaGrange folk will long remember this singer and his songs.

Miss Grace Allen, of St. Paul, Minn., was with us for the last few days of the meeting and her songs, sung in physical darkness, were so redolent of Heaven and its beauties that all hearts were lifted and blessed by her work.

Christine Goldsborough.

THE RICHEY MEETING AT TULSA, OKLA.

Raymond T. Richey preached his farewell message to 10,000 people at the great Tabernacle, there closed the greatest evangelistic campaign that this city has ever witnessed. During the meeting, 10,241 people signed cards that they had been converted at the altar of prayer. Something over 11,000 people were prayed for, for the healing of their bodies. The Richeys preach that Jesus Christ is the same yesterday today and forever, and that the day of miracles is not past for the man or woman who believes God. Many wonderful instances of healing are witnessed in these meetings. People with ulcers, cancers, deafness, blindness, goiters, paralysis, and rheumatism find victory and healing. At the beginning of the campaign the Ministerial Alliance voted to take a neutral attitude toward the Richey Campaign, but as the meeting progressed in power and victory one by one of the ministers fell in line with the meeting. The most skeptical are convinced if they will come with an open mind for conviction. Every church, not only in Tulsa but in other surrounding towns, felt the mighty power of the Richey Campaign. The following article from the daily paper describes the effect the meeting had on the First Methodist Church.

"Do you remember hearing your grandmothers talk about the old-fashioned Methodist Prayer Meeting, where there was lots of 'Glory to God,' lots of 'hallelujahs' and everybody testifying? That's the kind that was held in the First Methodist Church last night, as the direct aftermath of the Richey Revival Meetings. There were 600 persons present and testimonies were given at the rate of one a minute for more than two hours. Many testified to miraculous cures at the Richey Meetings, while all testified to a deeper grace within their own hearts, according to Dr. J. W. Able, pastor."

"I think it was probably the greatest prayer meeting ever held in this country," he declared. "It was such a contrast to the usual conception of prayer meetings, where a few people struggle in, and struggle to be out 45 minutes with a program. So many

people have just considered the Richey Meetings as a kind of religious debauch, that I am delighted to note the effect on my own congregation."

In almost every instance we find opposition to the Richey Meeting comes from those who have not attended the meeting. If they will come with an open mind and see for themselves they will be convinced. I had the privilege of being in the Tulsa Meeting nearly two weeks. I was talking with a lady one day who was standing in the aisle weeping. I asked her what was the trouble and how she liked the meeting. She said, "Sir, this is wonderful! There are miracles being performed here, and I thought the days of miracles were passed." I found later that she had been very bitter against divine healing. She herself was partially paralyzed and was later prayed for.

People get a new vision of Jesus in these meetings. They see him not only demonstrated in healing the people, but also in the lives of the Richey Party. Such patience, kindness, longsuffering, and love as is manifest to the sin-sick and the physical sick can only come from those who know Jesus intimately. The words of the Psalmist are truly applicable to each member of the Richey Party: "Thy gentleness hath made me great."

The Richey Party began another great Campaign at Indianapolis, Ind., July 1st.

A. E. Davis.

MEETINGS IN TEXAS AND GEORGIA

I spent the first part of June holding a revival at the Southside Methodist Church in San Antonio, Texas, Rev. R. F. Curl, pastor. San Antonio is a Catholic-bossed, controlled city and therefore hard to hold a revival in. There are some forty thousand Mexicans in San Antonio and until the past five years Protestantism has had a hard struggle and was not much recognized. Things are changing rapidly now and the pastors and people of the Protestant churches are wielding an influence in the city as never thought of six years ago.

I had the pleasure of meeting my old Georgia friend, Arthur Moore who is doing such a monumental work at that great down-town church, Travis Park. This church is located in the very heart of the city, surrounded by hotels and office buildings. They are soon to build a half million dollar Y. M. C. A. near Travis Park Church. Several told me that the congregations often overflowed the building at the regular preaching services. The seating capacity of the church is over two thousand.

In our revival at Southside there were many genuine conversions and reclamations. In all fifty-seven united with the church and some of the people, among them Arthur Moore, said it was the greatest revival held in the city this year.

From San Antonio I came to Willacoochee, Ga., where I held the most-sweeping revival I have had in the eighteen years of my ministry. The pastor, Rev. Frank Jordan, had prepared well for the revival; when I got off the train the spirit of prayer and earnestness was upon the people and there was nothing much to do but give the invitation and anxious sinners flocked to the altar night and day. The business houses all closed and the attendance was such we had to go to the school auditorium. Men, women and children wept their way to Christ at the altar and got up rejoicing; there was old-time shouting and not a home or person in town but felt the influence of the revival wave that swept the town with mighty power. Over eighty joined the Methodist Church and some went to other churches. Over a hundred professed conversion and many were reclaimed. The mayor of the city, a lawyer sixty years old, was converted and joined the church. The two druggists in the city, the depot agent and wife, a prominent farmer, his wife and five children were baptized in the creek, with seven others and came that way into the church. Every prominent business man, with two or three exceptions, in the city were converted and joined the church. As for a clear sweep I have never experienced anything like it. The days of the old-time revival is not passed; whenever people meet God's conditions results are the same as in the days of Asbury, Wesley and Edwards. Many a revival effort results in failure because the people and leaders are not willing to meet the plain, simple, scriptural conditions upon which God sends revivals upon churches and communities. The great crying need today is a general revival all over the country, calling the people back to God through repentance and confession of their sins; and this kind can come by nothing else than prayer and fasting.

Harry S. Allen.

General Evangelist, M. E. Church, South.

The Sixth Edition of "The Way of the Cross," by Dr. J. Gregory Mantle is nearly exhausted. Paul Rader calls it "a wonderful book," and recommends it as a text-book on the subject with which it deals. You will do well to order a copy at once from The Pentecostal Publishing Company. Price \$1.50 post-

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(Continued from page 1)

little of this sort of thing is more than enough. The successful preacher must not be a beggar. He must not be a sponge. He must not be lazy. He must not eat too much. He must not talk too much. He may be pleasant, affable, good company, but the people expect quite a good deal of the preacher and they have a right to. He claims to be called of God. He claims to be a messenger of the Most High. He's condemning sin. He is urging upon the people the life of righteousness. He must be an example of all these things.

The successful preacher must make his announcements plain and clear and not take much time to explain, beg, urge, and scold at the people. Many men bore their congregations painfully with their announcements. The people become tired and half angry with much talk about services hereafter.

The successful preacher must not pray too long over the collection when it is taken up or when he is sending the collectors out after the collection. If he prays at all over the collection, let it be short, right up to the Lord and be done with it. He must not preach too long. This is a tender point with the writer who has often preached too long. He must not let his services frazzle out. If he feels that the people are getting tired, he must cut the service off at once. He must surprise and relieve them by saying, "Receive the benediction."

The successful preacher must be a devout, consecrated, wide-awake, earnest man of God. No preacher should permit himself to believe he is a success if he is not winning the lost to Christ, and building up the saints in holiness of heart and life.

Good for Judge Bingham and the Courier-Journal.

We are more than delighted at the splendid stand Judge Bingham and his paper, *The Courier-Journal*, is taking for Mr. Barclay, for a just administration of the law, for the economical construction of roads, and for an equitable distribution of taxation. It is splendid to see the great old *Courier-Journal* on the side of righteousness and marching bravely at the head of the column.

Do not fail to read our Special Offer on page 16. Then act.

Vote for Barclay.



ALL Christian men and women should be deeply interested in the coming primary election. August 4 the Democratic party will select their candidate for governor. The corrupt interests of this state are undoubtedly bringing to bear every possible influence against Mr. Barclay. That ought to recommend him most highly to all the good people of the state. We are quite sure there are thousands of good citizens who are not members of the church but who are deeply interested in the welfare of our beloved state. These men who love the state, their families, and would protect the rising generation, cannot afford to ally themselves with the race-horse gambling interests which have become so bold, defiant and aggressive.

It seems that the racing club, the moonshine, the bootleg, and some of the powerful moneyed interests of the state have combined to defeat Mr. Barclay. The very fact that they are opposing him and know him to be their enemy is about the highest compliment that could be paid him. Mr. Barclay is absolutely sound on all moral questions. He stands firmly for the reducing of the fearful burden of tax upon the farmer, and laying a part of that burden upon some of the combinations that seem to have been dodging their responsibility. He is for law and order. He is the enemy of strong drink. He will not encourage that low and degraded element of people who seek to make an unjust living illegally selling poisonous intoxicants, by granting pardons to those of them who are brought to justice.

The good women of Kentucky need to be thoroughly aroused. The low and vicious women will rally under the standard of immorality, gambling, and liquor. The good Christians have no right to remain away from the polls. They are in no more danger of being insulted when they go to cast their vote than they are when they go to the post-office to get their mail, or to the Piggly Wiggly to buy their groceries. The time has come for God's people to assert themselves. The gambling element is boasting that the goody-goody people are indifferent and will not go to the polls and cast their vote. They count large on the indifference and negligence of easy-going church members. They feel that every preacher who is too cowardly, too timid, or imagines himself too good to open his mouth in the pulpit, or use his influence in his community, or go to the polls and vote, is their special friend. And they are their friend. They are not standing up for the truth, for good morals, for decency, for law and order. God wants brave, earnest, outspoken, contenders for righteousness in the pulpits today.

It is reported (I am not prepared to say how true) that the Jockey Club says, *they will defeat any legislation against the race track if it costs them two millions of dollars.* No doubt, they could afford to do so, and it is hardly to be supposed that they have a standard of morals that would cause them to hesitate to do so.

The time has come when the State of Kentucky needs a clean, courageous man who will stand firmly against race-track gambling, a shame and disgrace to this state; against the violation of our prohibition laws; against the waste of money in the construction of state roads, against the artful dodging of the great corporations with reference to legitimate taxation. These are the interests against which Mr. Barclay has drawn his sword. May God help him. At the same time, he is a progressive man and deeply interested in any and all legislation that will make for the legitimate and safe progress of the state.

I make a most earnest appeal to Christian men, preachers and laity, to arouse themselves to meet the present issue. I appeal to

good citizens who stand for democratic government to marshal their forces. I entreat, with an earnest heart, the good women of Kentucky come to the polls with a great honest yeomanry of this state and on August 4 to rebuke the marshalled hosts of corruption and wickedness by casting their ballot for a righteous administration, for a high-toned Christian statesman who stands for the defense and protection of every interest of the sober, industrious, honest people of our grand old commonwealth.

Faithfully, your brother,
H. C. MORRISON.

Correspondence for Dr. G. W. Ridout will reach him at the following points: Ottawa, Canada, care Rev. A. J. Shea, Metcalf St., July 15-29. From July 31-August 12 to be arranged. August 16-26, Portage, Ohio. After the Portage camp, Dr. Ridout will have an open date covering two Sundays which he can give to some camp or church in the Middle States or the South.

Question Box.

REV. G. W. RIDOUT.



Ques. *What is the Baptismal covenant as administered by the Methodist Episcopal Church?*

Ans. Quoting from the Discipline we read:

"Well Beloved, who have come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

"Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

"Then shall the Minister demand of each of the Persons to be baptized:

"Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"

"Ans. I renounce them all."

Ques. *What objection may we offer chiefly against church fairs and money raising entertainments?*

Ans. 1. They substitute human plans for a divine.

2. They often make God's house a place of merchandise and amusement.

3. The same amount of energy devoted to prayer and giving would accomplish more.

4. They are a source of dissension. A leading pastor in Cincinnati recently stated in his pulpit that it often took a number of days to heal the wounds thus made.

5. They breed gossip.

6. They are of the world and educate people to worldly ways.

7. They pain spiritual people, and we should refrain from what needlessly pains God's people.

8. They chill the spiritual atmosphere and lead to back-slidings.

9. They grieve the Holy Spirit.

10. They set a wrong example before young converts.

11. They lower the Church in the eyes of the world.

12. They discount the promises and rewards for cheerful giving.

13. They are a substitute for the self-denial and sacrifice which the Church should exemplify before the world.

14. They create the impression that the object of the Church is to entertain the world rather than to save it.

Ques. *Is the word Dives in the Bible? How did it originate?*

Ans. Dives is not a Bible term or word. It is not found in the Scriptures. The term came about in connection with dramatic representations of Lazarus and the rich man (Luke 16:20-25) in the medieval mysteries, and was a descriptive adjective which finally passed into a proper noun or the received name of an individual.

Ques. *Can you give John Wesley's definition of a Gospel minister?*

Ans. John Wesley wrote a special article on this subject in which he says: that "a gospel minister is he and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel, even justification and sanctification, preparatory to glory. . . . This honorable title is therefore vilely prostituted when it is given to any but those who testify that 'God willeth all men to be saved' and to be perfect as their Father which is in heaven is perfect."

—————●—————

Create Hunger.

Destroy doubt, produce faith and create hungering and thirsting after righteousness.

Some time ago a good sanctified woman wrote us to know how she could promote the doctrine and experience of full salvation in her church and community. We recommended that she buy a few copies of *The Two Lawyers* and plant them among her friends. She bought a half dozen copies for circulation; in less than a year she wrote us that six prominent men in her church had been brought into the experience of sanctification by reading *The Two Lawyers*. It is a book of 240 pages. Paper binding, 60c; cloth, \$1.50. Send to The Pentecostal Publishing Company, Louisville, Ky., get one or several copies and scatter them among the people and watch for good results.

—————●—————

Renew your subscription today.

Help Build a Great Seminary

One of the greatest needs of our times, and of all times, is a divinely-called, educated, Spirit-filled ministry, loyal to the Word of God and to the Son of God, earnestly preaching the gospel of Christ, which is the power of God unto salvation.

It is a well-known fact that some of the theological schools of this nation are educating and sending out a ministry to preach and propagate a most dangerous brand of skepticism. These false teachers deny the divine inspiration of the Scriptures, they question the Virgin birth of Christ, the atoning merit of the Death of Christ and the bodily resurrection of Christ. These men are the most dangerous and deadly enemies of our holy Christianity.

The number of false teachers is becoming so great, and their bold and defiant spirit is so aggressive that the situation is becoming alarming. It is to meet this situation that the president, the board, the faculty, the alumni, and the student body of Asbury College have determined to build and equip Asbury Theological Seminary at, and in connection with, Asbury College, Wilmore, Ky.

The first building of this Seminary is at an advanced stage of erection, and will be a splendid structure. Immediately upon its completion work will be planned for the further enlargement and efficiency of this important enterprise.

The indications are that we shall have not less than TWO HUNDRED STUDENTS studying theology this coming school year. That we may go forward with our building program we want a host of the Lord's people to make financial pledges of the following character:

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient. This money is not to be used for running expenses, but for the erection of buildings and the enlargement and substantial improvement of the Theological Seminary.

This subscription is to be without interest, and in case of death is to be null and void.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Make your selection of the amount mentioned above that you wish to give, indicating same in printed slip below. Sign name and address, cut out slip and mail to me care PENTECOSTAL HERALD, Louisville, Kentucky.

Help to give the people a holy ministry and a pure gospel.

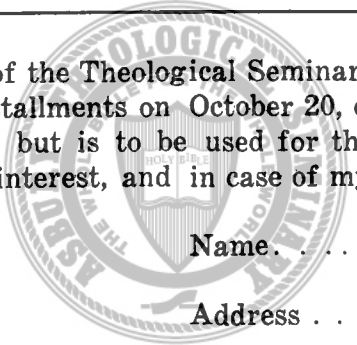
Faithfully, your brother

A. C. Morrison

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name.....

Address.....



Cut this out and mail to Rev. H. C. Morrison, care PENTECOSTAL PUBLISHING CO., Louisville, Ky.

OUR BOYS AND GIRLS

THE DEVOTION OF EDWARD HOLSTON.

Earl Noland Saucier.

Chapter II.

The next day Holston enters his classes. Of all of his professors, the professor of Biblical Literature looms largest in his estimation—for is it not from him that he is to get that intellectual equipment which will enable him to more properly fulfill his sacred position? This professor's name was Bowdon, a distinguished-appearing man of middle age and a Ph.D. from the German University of Bonn. His smile was pleasant and his face one that inspired confidence. In the class that first morning Dr. Bowdon said,

"Our text-book for the present will be, 'Studies of the Hebrew Commonwealth,' by Walter Ingram Loring, who is, as you probably know, a professor in one of the leading theological seminaries of America. This book is most interesting, and effectively gives the information which the modern school of critics has found in regard to the Bible. We will study the first chapter for our lecture tomorrow, and I want each of you to have a book."

That night Holston and a number of other Freshmen were initiated—hazing would be the best term, because some of the ceremonies were positively brutal. Holston had known that at some of the larger colleges and universities the roughest forms of hazing were common; but that such a custom was practiced at Milton, the training school for Christians, had never entered his thoughts. This hazing continued, intermittently throughout the year, and served to diminish much of the spirit of loyalty and good-will with which he had entered Milton. Not only this, but more, a spirit of resentment took up its abode in an earnest Christian soul.

At the Bible recitation the next day, Dr. Bowdon said:

"You probably noticed this statement in your text-book, but to impress it upon your memory I am going to read it aloud. At the beginning of our studies of the Hebrews, we must understand that the Scripture of the Hebrews, the Bible, or Old Testament, as we call it, are only the national writings of that nation; as the Hindus, Chinese, Persians and other nations of antiquity have their holy books. They are inspired in that they were written by men inspired with a lofty idealism."

"I hope that you agree with the author, because only by studying the Bible as the greatest of human books can we become reconciled to its inconsistencies, and thereby make it of real value to us."

Holston was shocked at this because it was contrary to all of his home teachings where he had been taught to revere the Bible as the very Word of God. But as the days passed and he continued to study the professor's views—for he had to learn them to pass—and to hear his New Theology lectures—slowly and insidiously his faith was undermined.

A day or so later Holston met a young lady who was a class-mate of his in "Bib. Lit," as Dr. Bowdon's class was called; and through her invitation he attended the Court Street Church and Sunday school. The Court Street Church was quite a contrast to the simple little church back home, and the noise and gayety of the big congregation seemed to him, irreverent and thoughtless. This church had, as he afterwards learned, a reputation of enthusiasm rather than spirituality. But he continued there, instead of going to the quieter Rutherford Square Church, for two reasons. One reason was that the Court Street Church was the college student's favorite; and the other reason was that young lady who had first asked him there, pretty brown-haired Estelle Landers. For as the weeks passed into months and they in turn made

the year Holston's friendship for Estelle changed into love. And, unconsciously little Estelle Landers was an agent in Edward Holston's devotion.

Dear Aunt Bettie: Here comes a little girl who wants to join your happy band of boys and girls. I have two sisters and one brother. Aunt Bettie, I go to the Nazarene Church. My age is between 8 and 12. Aunt Bettie, you can guess too if you want to. I have two grandmas but don't have any grandpas. They are both dead. Our school is out and I will be in the 5th grade next year. I live on the farm. Evelyn Johnson.

Dear Aunt Bettie: Will you let a little Stickney girl join your happy band of boys and girls? Our school is out so I am rather lonely. I am six years old. Beatrice Johnson.

Dear Aunt Bettie: Will you let a little South Carolinian join your happy band of boys and girls? My father takes The Herald and I enjoy reading the Boys and Girls' Page. I weigh 75 pounds. My age is between 8 and 12. I have four sisters, one married and three single. My school teacher's name is Miss Carson. My mother died about a year ago with the flu. Ruth Dennis, I guess your age to be 13. It is about time for Mr. W. B. to come. Easley Bridge Road. Greenville, S. C., Rt. 7.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? My grandfather takes The Herald and I sure enjoy reading the Boys and Girls' Page. I am 11 years old. My birthday is December 11. If any one has my birthday I would like for you to write to me and I will answer your letter. I will be in the 7th grade next year. Well Aunt Bettie, I wrote a letter before this one and Mr. W. B. came and got it, so I will close for I hear him coming now. Hettie Williamson. Branch, Ark., Box 167.

Dear Aunt Bettie: I am from dear old Mississippi. My age is between 12 and 14. My father is a minister. Mississippi girls and boys will have to hurry up or the other states will get ahead of us. I go to school and take the 8th grade. I go to Sunday school and am in the Junior Class. Estelle Pauline Foster, your letter was fine. The boys will have to hurry up or Aunt Bettie will have to change the page to a Girls' Page. How many of the cousins like to raise chickens? Janey Papason. Etta, Miss.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald. I sure do love to read the Boys and Girls' Page. My grandmother takes The Herald and I like it fine. I have two sisters and one brother. My age is between 9 and 13. I go to Sunday school every time I can. I like to go to Sunday school and revival meeting. Yvonne Mouer. Trinity, Ky., Rt. 1.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? This is my first letter to The Herald. I am in high school at Rockford. I enjoy reading The Herald. One of my girl friends takes The Herald and we get together and read it. S. Mangy Holyfield. Rockford, N. C.

Dear Aunt Bettie: This is my second letter to The Herald. I am 13 years old and will be in the 8th grade next year. Thelma Chandler, I received your letter and will answer it soon. We go to Sunday school and

church every Sunday we can. My sister and I got a book from my grandmother. The name of it is "The Dying Drummer Boy." It is about a soldier boy who was wounded in the war; he was a good boy and loved Jesus. I have many books about the Bible that I am reading; one is "He Careth For Me." I live on a farm of 160 acres. I have one calf, two dogs, two cats, and a horse. I have a camera and take many pictures. Lorena Michaelson. Centuria, Miss.

Dear Aunt Bettie: This is my first letter to you and I hope to see it in The Herald. My age is between 11 and 14. I will write a letter to the one who guesses my age. Who has my birthday, July 9? I am in the 8th grade. I am a Colorado girl and go to school steadily. I have light brown hair, blue eyes and fair complexion. My father is a preacher and a farmer, too. We are going to have a tent meeting here next week. We just had a revival meeting. I will answer any letters that the boys and girls of this happy band will write. Helen Mylander.

Weldona, Colo., Rt. 1. Dear Aunt Bettie: I am a little Oregon boy. This is my first letter to The Herald and hope to see it in print. Our school was out May 11. I will be in the 7th grade next year. My age is between 9 and 12; the one who guesses my name I will send them my picture. We Oregon boys and girls will have to hurry up or the other states will get ahead of us. Wesley Brewster. Junction City, Ore., Rt. 2, Box 62.

Dear Aunt Bettie: Here comes a little Indiana girl to join your happy circle. My father takes The Herald and I enjoy reading the Girls and Boys' Page. I will tell you about our Mother's Day services. The attendance was 145 for Sunday school. Bro. John Hanger held the services. Alta L. Eubanks, I guess your middle name is Lillian; if so, don't forget your promise. My age is between 10 and 13; the one who guesses it I will send them a letter. I am in the 6th grade. I am 4 feet, 8½ inches tall. I go to Sunday school every Sunday I can. My father is a preacher. Daisy Geraldine Phillips.

Dear Aunt Bettie: Move over and let a Tennessean have room. My friend takes The Herald and I sure do enjoy reading the good letters. I am a Methodist, and go to Sunday school every Sunday. I am 14 years old, have brown hair, fair complexion, weigh 103 pounds, and am about 5 feet tall. My sports are horseback riding, swimming, fishing and going to parties. I want all the girls and boys who read this to write me. I would like to have a correspondence between 12 and 18 years old. Hallye Maye Phelps. Paris, Tenn., Rt. 5.

Dear Aunt Bettie: It has been a long time since I have written, but I have been going to school. I live in the country where we have a nice standard school and a good church. I attend Sunday school and prayer meeting. My best friends are Laura Nugen, Vida Settle and Mary Handley. Vida, Laura, and I all got our free school diploma this spring. I am going to high school next winter. I am a Christian. My hair and eyes are brown. Dr. Morrison ate dinner in our house. My parents are Christians. I have one sister and four brothers. One of my brothers is named after Dr. Morrison. I would be glad to hear from any who would write to me. I know several Herald cousins. Waughnetta Settle. Wriston, W. Va.

Dear Aunt Bettie: I am a little Southern girl 15 years of age. I have brown hair, medium complexion that is sometimes tanned from sun and wind. My eyes are blue and I am 5 feet and 4 and one-half inches tall. Lela Sanders, whose letter appeared in The Herald not long ago, is my

Why Take Laxatives?

Discovery by Science Has Replaced Them

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

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FOR SALE.

An eight-room residence in first-class condition, fine location. About one block and a half from Asbury College, Wilmore, Ky. It has four nice lots joining the large lot, 80 x 208, which has the dwelling and all necessary out buildings. Will sell part or all. Price and terms reasonable. Apply to S. E. Hollar, Wilmore, Ky.

cousin. We attend Sunday school and enjoy it very much. Our grandmother is our Sunday school teacher. I am not saved but hope to be soon. We (the people of this part of the country) have much to be proud of. One thing is that we are alone with God. We do not have so many idols and dangers as do the people of large cities. We are not lured on by sights and bright city lights as are the people of cities. We have the things which nature provides. Beautiful wild flowers adorn the hills, lovely wild birds sing sweetly, and sparkling brooks and rivers wind their way over hill, valley and swamps. Beautiful gray moss hangs gracefully from the trees and wild berries and fruits make a pleasant tasting food. The streams abound with fish and the forests are supplied with small animals. So we feel so happy when we can enjoy what God put here for us.

Bonnie Youngblood. Anacoco, La., Box 114.

Dear Aunt Bettie: I have been reading the Boys and Girls' Page for a long time. Papa takes The Herald. It is so hot today. My papa is studying his sermon. I can hear the birds singing now. I go to Sunday school every Sunday I can.

Claudius A. Mays. Neame, La.

Dear Aunt Bettie: Will you let me join your happy band of girls and boys? My grandmother takes The Herald, and I get it from her. I am eleven years old and in the 5th grade. I have black hair, brown eyes and light complexion. I go to the Methodist Church. My Sunday school teacher's name is Mr. E. W. Cartee. Odie Mae Williams. Easley, S. C.

"It Took A Hold of Me" is the title of a new song by Rev. Jack Linn and wife. It is published in their new song book, just printed. The above song was sung with gracious victory at the great Wilmore revival when Rev. C. W. Ruth was there. This is just one of many new songs. Ask for the Blue Song Book. Price, 35 cents. Pentecostal Publishing Company, Louisville, Kentucky.

Fallen Asleep.

HAYTON.

The death angel visited our home June 6th, and took our oldest son, Joseph Maurice Hayton, age 11 years, 9 months and 18 days. He was sick three weeks with typhoid and double pneumonia. He was a Christian and a member of the Pilgrim Holiness Church at Barboursville, W. Va. He leaves father, mother, three brothers, two sisters, besides a host of friends and relatives. His funeral was preached by Rev. J. C. Brillhart in the Barboursville Holiness Church, and his body laid in the Blue Sulphur cemetery to await the resurrection morning.

We loved him, yes, we loved him,

But Jesus loved him more,

And he sweetly called him

To yonder shining shore,

The golden gates were open wide,

A gentle voice said "come,"

And with farewells unspoken,

He calmly entered home.

Mother.

TREGO.

Joseph Trego, aged 76 years, 3 months, and 21 days, passed to his eternal reward June 24, at the home of his daughter, Mrs. Fred Markley. He was reclaimed in 1921 at a revival in New Moscow under the preaching of Rev. A. H. Perry. He bore testimony to the end that God was with him and that there was nothing between him and his Lord. Prayer was made for him but God said, "It is enough, come home." He passed away so quietly that those in the room hardly knew he had gone had they not been watching him. He leaves two daughters, one son, one brother and sister. He was united in marriage 47 years ago to Miss Mary Eleanor Phillips, who preceded him to the grave five years ago. We miss grandfather, but sorrow not as those without hope for we know his spirit has gone to be with God.

The funeral service was held in Branch Church, the Rev. Summerville preached the funeral sermon from the 124th Psalm, 7th verse. The body was laid to rest amidst a profusion of flowers in Branch cemetery by the side of his companion there to await the trumpet sound when the dead in Christ shall arise.

A Granddaughter.

BYNON.

Our darling son, Emerson, fell asleep in Jesus, June 28, aged fourteen years. He started to Sunday school when three years old and was a faithful attendant until his death. He joined the Hanscom Park Methodist Church, in Omaha, Neb., when ten years of age, but was not converted until the following year. He was an obedient, affectionate child, and made many friends. He graduated from the grades in the Hanscom Park school just ten days before his death. Three months prior to his death he said to his mother, "Mama, I do not believe I am long for this world, but I hope I do go for I will go to heaven and there I shall be happy." He never cared for the pleasures of this world. Not until three days before he died did we realize that he would be leaving us so soon. While he prayed to be healed, yet he longed to depart and be with Jesus. The Lord gave me a vision of Jesus and the angels surrounding my sick boy, no doubt to comfort my heart as I was passing through this ordeal of sorrow, for about ten minutes later I went to give him medicine and found that Jesus had taken him to be with him forever. I could not grieve as those who have not the comforts of the saved, but I prepared him for his casket without that outburst of grief which fills parents' hearts when they have to bid their dear ones farewell. I shall meet him again, and then the divine providence will be made plain.

His Mother.

Important: When you renew your subscription, please do not fail to refer to the fact that it is a renewal. This is very important.

FOURTH OF JULY AT LIGHTHOUSE MISSION.

For years our annual midsummer camp meeting is held June 29 to July 8th. It has been the custom to hold an all-day meeting on the 4th, and our service has set an epoch in our history as a life-saving station. Rev. Robert A. Young, of Wilmore, Ky., evangelist, brought us a message from the Song of Deliverance, the children of Israel sang after they had safely passed through the Red Sea. It would be impossible to quote the sermon in detail; suffice to say it was a masterpiece of divine eloquence. One was made to feel the awful power of God's holiness. He paid tribute to the founders of our holy religion; such men as Luther, Wesley, Whitefield, Fletcher, Godbey, Morrison, and others. He spoke of the age we live in, and drew a vivid comparison with ages long since gone by and laid emphasis on this God-forgetting age.

Lighthouse Mission is a life-saving station. Her ministry has thus far been kept clean and holiness of heart and life has been emphasized perhaps more than any one thing. The lifeline has been shot out over many a derelict.

The preacher compared the lives of God's people with the lily in a stagnant pond amidst the filth and scum of this old world. We can bloom and cast our fragrance afar and be snow white. What emphasis the speaker laid of the fruits of our lives! How terrible did he picture the fate of the wicked; like Pharaoh's host, they will be overthrown in the seas and utterly lost. Who is like thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders. He spoke of his Brother Frank who was over seas in the World War and was known as the man that was impervious to bullets. His comrades wanted to march by his side, believing he was immune from death. He spoke of the song the boys would sing before going into battle. Imagine, if you can, thousands upon thousands singing with a mighty volume, "When the Roll is called up yonder I'll be there." Oh, that a mighty tidal wave of conviction settle down upon the unsaved! We are burdened for souls. Rev. E. P. Boyd, our new superintendent, assisted by Miss Agnes Grider, assistant superintendent, will drive the battle on.

M. J. Reynolds.

ORANGEBURG, KENTUCKY.

We have just closed a good meeting at Orangeburg in which several souls were saved. We had a hard battle but the Lord blessed and gave us victory. Brother Moore of Mt. Olivet, did the preaching. He declared the whole counsel of God and spared not. Brother Moore is a fine preacher. His messages were convincing and the Holy Spirit convicted but folks would not yield. Brother Conley came to us the second week and did some good singing in spite of a cold he had contracted on his way here. We thank the Lord for such men as Brother Moore and Brother Conley. We are looking for a harvest in the future as a result of the seed sown in this meeting by song and sermon. Four were added to the church as a result of the meeting.

Yours in his service,

W. S. Mitchell.

HOLD ON TO THE ROPES



In the Near East thousands of children have fallen into the eddying, swirling tide of war, massacre, deportation, pestilence, famine—and the World stands aghast. But through the crowd of pitying, despairing spectators a few heroic souls have rushed—stripped for the struggle and plunged into the rescue. More than twenty of these have gone down—others have taken their places. It is a fearful fight against awful odds. But those upturned faces—those bits of helpless humanity—who can stand it unmoved!

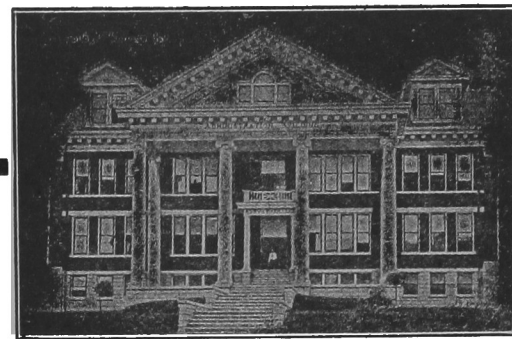
Shall we let go of the ROPES? God forbid that we should fail these little wisps of humanity, one hundred thousand of whom are under the protection of Near East Relief. Your dollars will help to strengthen the arm of Near East Relief so that it can enfold and protect them until they have reached manhood and womanhood's estate.

Every dollar is wisely expended and has a purchasing power of \$1.50 because of the large amount of volunteer service, free transportation, free warehousing, free buildings and custom exemptions. Nowhere in the world can your dollars be of such value as in the Near

East. They have the power to buy even life there, for the children although not on the auction block are for sale to you for the price of their keep. Their prayers, their hearts and their thoughts will be all for you.

Send your contribution—and quickly, please—to

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Send for catalogue, to Rev. H. C. Morrison, D.D., President, Wilmore, Ky., or Rev. W. L. Clark, D.D., Business Manager, Wilmore, Ky.

Sebring, Ohio, Camp, July 20-30

WORKERS: Joseph H. Smith, J. L. Brasher, T. M. Anderson, Kenneth and Eunice Wells, Jean Kincaid Smith, J. W. Hughes, Stella McNutt, Lawrence Reed, W. Cox and wife. Miss Virginia Shaffer, special soloist.

WILL MURPHY, Secretary.

Sebring, Ohio.

COLLIER-SCOTT EVANGELISTIC PARTY.

We have not reported for some time but have been busy on the battle-field laboring for the great revival harvest of souls. The last half of May was spent in the Blue Ridge Mountains of Virginia at Honaker, assisting Rev. W. H. Walker, the faithful pastor there. The visible results were about sixty conversions. The town was greatly stirred and the church strengthened.

We went from Honaker, Va., to Sylacauga, Ala., for our second year's campaign, assisting Rev. C. L. Ellis, a young man in the ministry and full

of fire and vim for the cause of God and humanity. The crowds overflowed the tent the first night and we had to move to a large air-dome which seated about 1500 people, and it was crowded every night. We had a large choir of 150 voices which rendered some excellent music. Souls crowded the altar at almost every service and altogether over two hundred professed Christ, a large number joining the Methodist Church and many going to the other churches.

We are now in a revival at Water Valley, Ky., and ask The Herald readers to join us in prayer for victory here.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson V.—July 29, 1923.

Subject.—Matthew the Publican.
Matt. 9:9-13; Luke 5:27, 28.

Golden Text.—I came not to call the righteous, but sinners. Luke 5:32.

Time.—Covering the period of our Lord's earthly ministry.

Place.—Palestine.

Matthew was a social outcast among the Jews, not because he was a bad man—although that may have been true—but because he had accepted office as a tax-collector under the despised Roman government, than which nothing could have made him much lower in the estimation of his own people. It is possible that his office had been a marked personal injury to him; but the Master saw in him the material he desired for good apostleship, and called him into the favored company. His very touch with the lowest element of his people may, under grace, have been an advantage; because it put him in touch with the very people whom Jesus came to save.

Matthew was close kin to our Lord, being a son of his mother's sister. She had married a man by the name of Alphaeus, sometimes called Cleopas, or Cleophas. There is something interesting about the family ties in the apostolic college. James and John were near kinsmen to Jesus. It is not possible that He selected them because they were related to Him by family ties. We shall have to look deeper for the truth. The family out of which came Mary, the mother of our Lord, and those other noble women, was no common stock. These mothers and fathers had reared boys who were worth while—the very timber that our Master needed for the apostolic office. There was no favoritism with him: he wanted men.

When Jesus called Matthew there was no quibbling on his part, but an immediate compliance. He had found something better than a tax-collector's office. As badly as he needed salvation, he had something that would be an asset in the Lord's work—his business training; and he laid all this at the Master's feet. We know not what sort of a preacher he became; but under the inspiration of the Holy Spirit he wrote for the Jews the little book known as the Gospel according to St. Matthew, that shows from beginning to end the close, exact training of his former office; for inspiration did not destroy, but used the talents possessed by the men who wrote the sacred oracles.

It is possible that Matthew had two reasons for making a feast for the Master. No doubt he was, in large measure, prompted by gratitude. He desired to honor his new-found Lord who had called him out of disgrace and given him a place of standing among good men; and that was a worthy motive. But was it not also true that he desired to bring Jesus in touch with the publicans and sinners with whom he was wont to associate before the Master called into the new service? Andrew felt and acted that way toward his brother Simon; and Philip found Nathanael, and brought him to Jesus. Why should not Mat-

thew call his lost friends together for a feast with his new Master, in order that they too might come under his blessed influence? Nothing could be more natural. A conversion that does not send the new believer after some other soul is lacking in some of the main elements.

It is not surprising that Jesus should eat with publicans and sinners; but one is a bit astonished that there should have been present on that occasion some of the proud Pharisees. What were they doing there? They certainly would not eat with those outcasts. Two things carried them: they had an unbounded curiosity to hear what Jesus would say, and to see what he would do; but deeper than all their curiosity was a vile purpose to catch him in some word or deed that would enable them to turn the people against him, that they might destroy him. Their jealousy was a raging torrent. When those Pharisees saw many publicans and sinners come in and sit down at meat with him and his disciples, they wanted to know: "Why eateth your Master with publicans and sinners?" They could cheat and lie, rob widows and act the hypocrite, but they were too holy to eat with such men as they saw at Matthew's table. Soon the matter attracted the attention of Jesus, and his rebuke came quick and hot: "They that be whole need not a physician, but they that are sick." He concealed the point of his dagger. He really meant to say, "You miserable hypocrites think yourselves to be whole, when you are poor and wretched and blind. You cut me off: I can do nothing for you. You must perish in your sins. I am come to seek and to save such as these publicans and sinners who realize their need." Would it be going too far to say that the trouble with those Pharisees was the same as the trouble with sinners in this age? They do not seem to feel any real need of salvation. In most meetings conviction is very shallow, and conversions are not lasting. Can some worker give us a remedy?

The expression found in the thirteenth verse of the lesson, "I will have mercy, and not sacrifice," contains a great lesson for all ages. Men think to save themselves by sacrifice; but it cannot be done. We are looking for methods and organizations into which we can throw ourselves in sacrifice for the souls of men; but God is looking for men who will sink low enough for him to save and use them. God can do little with us while we think ourselves worth something. Surely he cannot save us while we think ourselves worth while. Jerre McAuley used to say that there was no hope of a drunkard as long as he thought he could quit drinking. He learned better than to tell old sots to pull themselves together and assert their manhood; for they had none to assert. But when a poor wretch was down and out, and the last ray of human hope, or self hope, had left him forever, and he felt himself dropping into hell, Jerre said it was easy to get him to Christ or salvation from the rum habit and all other sins. It

is not falling low that keeps men away from Jesus Christ, but pride that makes one think too much of his ability to do something for his own salvation. The writer well remembers the case of a desperately fallen young preacher who was trying to get back to God, but was sorely hindered by a preacher who persisted in telling him how much God needed him, and how God could use a man of such a fine mind as he possessed. Maybe it all sounds beautiful to men who are trying to save souls by social service methods; but that poor backslider never did find mercy until he made a clean breast of all his past sins, and threw himself on the mercy of God without any merit of his own to plead. We all have to come there, or perish forever. How strongly Jesus puts it when he declares: "I am not come to call the righteous, but sinners to repentance." Our old-time Methodists who thundered out their terrible messages on repentance were right. The truth must be preached, but preached in love. Men must know that they are lost before they can ever be saved. St. Paul said: "Knowing the terror of the Lord, we persuade men." Lost men already under condemnation must be brought to know and to realize that "our God is a consuming fire." Blessed is that preacher who can deliver the needed messages from a broken heart.

The last two verses of the lesson give us St. Luke's account of St. Matthew's call to the apostleship. They confirm beautifully the account Matthew gives of his own call. It is well to place such passages along side each other, and thereby get their full force.

ANNOUNCEMENTS.

Rev. R. P. Ditmer feels his call into the evangelistic field. He is an able preacher. He was a teacher in both common and high school, also principal of schools, before he was called into the ministry. He has been pastor of the Mennonite Brethren in Christ Church for several years. It was my privilege last winter to conduct a revival for him in Potsdam, Ohio. He stood by the truth and I found him a blessed man of God. He preaches regeneration, sanctification, divine healing and second coming of Christ. Any church or camp meeting will make no mistake in calling this man. Address him Potsdam, Ohio. C. B. Fugett.

Rev. W. A. Tetley, one of the General Evangelists of the M. E. Church, South, will be in the evangelistic field and will be accompanied by C. P. Curry, singer. They will be available for meetings after September 16, and would appreciate a word from pastors desiring revival services. Bro. Tetley is a man of many years' experience and will render good service as an evangelist. Address him, Wilmore, Ky., after September 16. Up to that time he may be reached at Chillicothe, Mo.

Evangelist W. Austin Vandersall, of Findlay, Ohio, will hold a Gospel Tabernacle Meeting at Leipsic, Ohio, July 8-22. There will be special music. Friends of near-by towns are invited. Let all the people pray.

Rev. W. E. Dunlap, evangelist, is making dates for fall and winter meetings. He has been recalled to the same place for three successive years

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DALTON, GA.
22 Years in Business.

FOR SALE.

We have a party with a splendid income property of four family Apartment House with large garden and will sell it at a low figure. Buildings are all new. You can live in one apartment and rent the other three. Just two blocks from Asbury College and 1½ blocks from store. He wants a firm. Come or write at once. Asbury College is the place to educate your children.

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Wilmore, Kentucky.

SECOND BLESSING PHONOGRAPH RECORDS AND SHEET MUSIC SONGS.

Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, or Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

and can give any recommendations required. He has one open date for last part of July. Write him at 125 East Beloit, Salina, Kan.

Evangelist H. W. Galloway has some open dates after July 8 that he would like to have taken. Write or wire him at his home address, Elizabethtown, Ky., Route 1.

LARGE CROWD ATTENDS REVIVAL MEETINGS.

Evangelist McCord faced the largest congregation Friday night that has greeted him since coming to Talladega. His last meeting of four weeks' duration, was in Forest City, N. C., where he closed last Sunday night, and reports a great revival. His meeting prior to that one was in Perry, Fla., for three weeks, and the one preceding that was in Waycross, Ga., for four weeks.

Rev. McCord thinks the prospects for a genuine Holy Ghost revival in Talladega is really better than any of the places named above. His text last night was "Zacchaeus, make haste and come down!" He announced that he will again preach from the same theme tonight, taking up and cutting off some of the limbs of sin men are on.

The evangelist says he will likely open some pepper pods Sunday night, and people who can't stand some plain "hot shot" preaching had better remain away. It is expected by Sunday night the church will be taxed to its seating capacity. Those wishing a seat should come early.

REPORT.

We have just closed a good camp at Brushton, N. Y. For a small camp we had a fine meeting. It was above the average. It was well attended both day and night. The interest kept good all through the meeting; the tide kept rising until the close. We had seekers at nearly every service; a few times the altar was filled. There was one thing we enjoyed very much; we had so many raw sinners who were saved that had never been to an altar. This was a great inspiration. Of course we had some old chronics, but we kept them on the anxious seat the biggest part of the time. We did not give them much rest, but they were good natured and would come to the altar and dig every time we asked them and that was about every service. John T. Hatfield.

A CRUCIAL HOUR.

The Republican State Convention is a matter of history. The element that stood for the good against the bad, the right against the wrong, went down in defeat before an organized political machine. It was a regular steam roller affair and it was well oiled. It was without the fear of God or regard for man.

Maurice Galvin made Senator Ernst, Senator Ernst named the postmasters, and these dominated the county conventions over the state, and as a consequence, in the face of the protest of a very strong minority, the machine was able to make a platform and name a candidate to the liking of the Kentucky Jockey Club and its allied interests.

One of the very first spirits of the Convention writes of himself and those that went down to a glorious defeat with him: "We look upon the campaign just closed as a skirmish that decided nothing. This was our Bull Run; Gettysburg will come and after that Appomattox. The race track gambling crowd may for a little while control elections, corrupt legislation, debauch public service and demoralize the people, but not for long."

What the Republican race track gambling element and kindred spirits did with the state conventions, the same element in the Democratic party is planning to do in the state-wide primaries on August 4th. One member of the Kentucky Jockey Club boasts they will spend, if need be, two million dollars to control the coming state election. Their faith is in the dollar and its corrupting powers; mine is in God and his power to give us correct vision. If the great body of God-fearing Democrats catch the vision and go to the primary and get others to go, all will be well.

There are just two candidates for Governor, Mr. J. Campbell Cantrill, the candidate of the racing and gambling element, and Mr. Alben Barkley, the candidate of the people. Mr. Cantrill goes to the extreme for the crowd behind him, and indicates that if elected Governor he will veto any bill repealing the law legalizing race track gambling. Mr. Barkley, a Christian gentleman, highly commended by his pastor, comes out bold and strong for the repeal of the nefarious, iniquitous statute giving the semblance of legality to race track gambling.

Mr. Barkley is right on all moral questions. He has the support of the moral element of his party, including all the preachers. If all who believe in the right, and stand for the right, will support him at the polls, he will, notwithstanding the lavish use of corruption fund by the other side, come out a winner.

The good women are urged to get into this campaign and vote their full strength in the primary for Mr. Barkley. There is no politics in this, it is simply urging Christian Democrats to vote for the man, Barkley, that stands for what they stand for, against Cantrill who stands for what the racing and gambling crowd want. Every Democratic Christian vote for other than Barkley is a vote that does violence to all that Christianity stands for, and that favors the continuance of legalized gambling, Kentucky's outstanding disgrace.

M. P. Hunt, Executive Sec., Ky. Anti-Race Track Gambling Commission.

PENIEL CAMP MEETING.

Peniel Holiness Association will hold its annual camp at Conneautville, Pa., August 3-12. The workers are Rev. Joseph Smith, Rev. C. M. Dunaway, Rev. C. W. Butler, Rev. J. A. Harris, platform man, Rev. J. M. Harris in charge of music, Jean Kincaid Smith, leader of young people, Alice Jones in charge of the children. Peniel camp has been growing rapidly in every way. This year promises with God's blessing to be the best camp we have had.

Peniel is an ideal place to spend a vacation. The camp ground is beautiful, covered with green grass and with well kept trees. The surrounding fields with their large trees and a stream of water are open to all campers. One has all the beauties of the country within a five minutes' walk of Conneautville.

The rates for entertainment are very low, ranging from \$9 to \$15, according to location of room, for good board and lodging for the entire ten days. Ministers receive a 50% discount.

If you need help of the Lord, or if you want "a new touch of fire on your soul" come to Peniel camp. Pray for the meeting.

For room, etc., write immediately to Ensign C. A. Lockwood, 2740 Louisiana Ave., Pittsburgh, Pa.

CAMP MEETING.

The tenth annual camp meeting, Holmes Gap, Tenn., is from August 19 to September 2. Buy ticket to Holmes' Gap. Have all mail addressed, Watertown, Tenn., R. F. D. 3. Tents furnished at cost. Bring your bedding and prepare to camp with us. If not convenient to bring bedding come any way, entertainment committee will provide for you. Meals can be had at camp restaurant at a very low rate. Free entertainment for ministers and workers of all evangelical denominations. Rev. R. E. Massey will preach, and Mr. and Mrs. W. A. Fisher lead singing. For further information write Rev. J. H. Barbee, President, Watertown, Tenn., Route 3.

KING'S MOUNTAIN, KY.

Just closed a good meeting at Science Hill, Ky.; about twenty-five or thirty were saved, sanctified, and reclaimed, and twelve united with the M. E. Church. Rev. M. M. Carmichel is the pastor and is a good man. He stands for regeneration, and sanctification as a second definite work. May the Lord bless the pastor and his people.

REPORT.

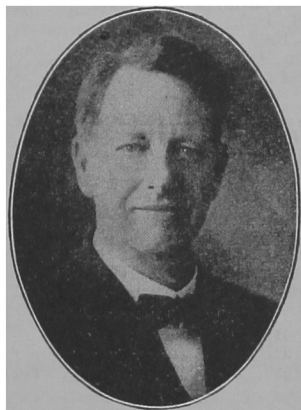
Since my last report we have assisted in campaigns at Arcanum, Ohio, Richmond, Indiana, and Greenville, O. We assisted Evangelist John Miller at Arcanum, Ohio; we had several at the altar, and they organized a class or church at the close of the meeting. We had a fine junior choir of boys and girls that could surely sing.

Our next point was in our home town, Richmond, Ind., at the Pilgrim Holiness Church. Bro. Rice is the pastor and a man of God. Bro. Miller did the preaching here too. There were upwards of 60 who came to an altar of prayer. God wonderfully blessed. Our last meeting was a tent

Currituck Tabernacle Camp Meeting

POPLAR BRANCH, N. C., AUG. 22-SEPT. 2.

WORKERS: E. T. Adams, George B. Kulp, R. A. Shanks and Wife, Mrs. E. T. Adams, Pianist, Rev. John P. Bross and others. For information, address Mrs. L. C. Baum, Poplar Branch, N. C.



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BY W. E. SHEPARD

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It is a book of startling, striking and stirring facts—a positive eye-opener—a real storehouse of important truths, of which so many are not acquainted, and yet are so much in need of.

If you should post yourself especially on "FAKES and FRAUDS," you might discover wherein you sometimes missed your bearings. This knowledge contained within would help you to save your money for better purposes.

The value of the book from the health standpoint is worth many times its price.

It will appeal to all classes of people—the preacher, the doctor, the lawyer, the merchant, the farmer, the business man in general—something for everybody—even fools.

In it is a great fund of illustration for preachers and other public speakers.

Christian wives and mothers with unsaved husbands or children, would do well to get this book. The family will surely read it for the valuable information and entertainment, and then get under conviction for salvation. The young people will devour it, especially the department on "FREAKS." It will stir them to laughter and to tears.

You may say that you cannot afford to buy it, but you can ill-afford to be without it. For lack of the information contained in this book, many have lost their fortunes, their health, and their souls. It will be a financial investment to those who send for it. Make someone a present—a birthday present.

It is well bound in cloth, gold letters, specially designed cover, 420 pages. Price, postpaid, \$2.00. Order from Pentecostal Publishing Company, 523 So. First Street, Louisville, Kentucky.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

campaign at Greenville, Ohio, consisting mainly of the people of the Christian Missionary Alliance Mission. We had a hard pull here, didn't see as much as we had hoped for, but like Bro. Hatfield, we hope to do better next time.

The Lord has wonderfully helped us in singing his praises. To him be the glory. Have open date for September.

W. C. Kinsey and Wife.

Song Leaders,
252 So. West 2nd St., Richmond, Ind.

TWO ASBURY STUDENTS REPORT.

We have just closed a wonderful revival at Mitchellsburg, Ky., one of my appointments. Rev. B. G. Carnes, the evangelist is a man of God and a good preacher. The people love him dearly and want him back again. We had about seventy-five or eighty who professed conversion or reclamation and about three who professed to be sanctified. I took twelve into my church and look for more; we also had the names of fifteen to join other churches. God was with us in gracious power. My church has been revived and blessed by the coming of this man of God. Remember us in prayer for meeting now in progress at Moreland.

J. E. B. Cowan, P. C.

A GREAT FOURTH.

Under the direction of the Carroll County Holiness Association, a big all-day Fourth of July rally was held at Scio in connection with the big tent meeting that has been in progress since June 27th. Owing to many attractions that were staged in practically all the towns near by, some felt just a little fearful concerning the at-

tendance, but all fear was soon relieved when people began to come in from all directions—some coming forty and fifty miles. Seven preachers were present, and all took part in the services. All who attended as well as the people of Scio, will never forget this great day. God is giving gracious victory in our summer campaigns.

The Tormohlen Party.

Rev. Jack Linn and wife have just issued a new song booklet. If their first book was a success, this second one promises even a greater treat to music lovers. Ask for the new BLUE song book. Price, 35 cents. Pentecostal Publishing Company, Louisville, Kentucky.

A GREAT INGATHERING.

Bro. J. J. Smith and myself have just closed a great meeting with Bro. J. W. Drake at Mount Zion, near Hanson, in the Henderson District. Bro. Drake secured the district tent for the meeting. We ran two weeks and there was not a barren service. Some twenty-five or thirty professed religion, eight additions to the Methodist Church, and some will go to other churches. God's people were strengthened, sinners wept and prayed their way through to God. The altar was filled and emptied more than once. Some tried to discourage Bro. Drake by telling him he could not have a revival at Mount Zion, but he would not believe it, and said God was still alive, and he was trusting in him for the revival. Bro. Drake is a true holiness preacher of the Wesleyan type.

We began with Bro. McDowell near Ashbyburg, Tuesday night in a tent meeting. We ask the prayers of all God's people who read these few lines. God bless The Herald.

J. J. Smith and R. H. Higgins.

EVANGELISTS' SLATES

- ADAMS, E. T.**
Cynthiana, Ky., July 22-August 5.
Graham, Ky., August 9-19.
Poplar Branch, N. C., Aug. 22-Sept. 2.
- ALLEN, HARRY S.**
Pooler, Ga., July 16-29.
Broxton, Ga., July 30-Aug. 12.
Macon, Ga., Sept. 2-23.
Canton, Ga., Oct. 1-14.
Home address, 810 American Blvd., Macon, Ga.
- ANDERSON, T. M.**
Sebring, Ohio, July 20-29.
Moores, N. Y., Aug. 1-5.
Bloomingdale, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.
- ASBURY COLLEGE GOSPEL TEAM.**
Camp Sychar, August 10-19.
Mansfield, Ohio, August 21-Sept. 2.
- AYCOCK, JARRETTE.**
Sulphur, Okla., (camp) July 20-29.
North East, Md., (camp) Aug. 10-19.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.
- BAKER, M. E.**
Douglas, Mass., (camp) July 20-30.
Open date, July 31-Aug. 20.
Fig, N. C., (camp) Aug. 23-Sept. 2.
Permanent address, 914 W. 28th St., Indianapolis, Ind.
- BALSMEIER, A. F.**
Evansville, Ind., July 20-Aug. 5.
Open date, August 6-26.
Ottawa, Kan., Sept. 5-8.
Open date, Sept. 9-23.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.
- BARBEE, J. H.**
Porterville, Miss., July 16-29.
Mt. Juliet, Tenn., Aug. 5-19.
Holmes Gap, Tenn., Aug. 19-Sept. 2.
Baxter, Tenn., Sept. 9-25.
- BENJAMIN, F. H.**
(Song Evangelist)
Greenbottom, W. Va., August.
Crown City, Ohio, September.
Open dates following.
Home address, Williams, Ind.
- BENNARD, GEORGE.**
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Buesville, Ariz., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.
- BROWN, C. O.**
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.
- BUTLER, C. W.**
Sharon Center, O., July 27-Aug. 2.
Conneautville, Pa., Aug. 3-13.
Lapeer, Mich., Aug. 13-21.
Damascus, Ohio, Aug. 22-24.
Gaines, Mich., Aug. 25-Sept. 3.
Home address, 3219 Cedar Ave., Cleveland, Ohio.
- CAIN, W. R.**
Atlanta, Neb., July 19-29.
Peniel, Texas, August 2-12.
Wichita, Kansas, August 16-26.
Springerton, Ill., August 30-Sept. 9.
- CALEY, ALLAN W.**
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.
- CLARK, C. S.**
Glencoe, Okla., July 15-Aug. 5.
Ritta, Okla., Aug. 12-26.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.
- CLARK, A. S.**
Open dates, June 6-July 25.
Elgin, Okla., July 25-Aug. 5.
Hallville, Tex., (camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.
- CLARK, SCOTT T.**
Cold Springs, Okla., July 22-Aug. 5.
Burr Oak, Kan., Aug. 11-26.
Address, Haviland, Kan.
- COLLIER, J. A. AND SCOTT, PAUL O.**
Greenfield, Tenn., July 22-Aug. 5.
Alabama City, Ala., Aug. 12-26.
Address, 1917 Cephas Ave., Nashville, Tenn.
- CONLEY, PROF. C. C.**
(Song Leader)
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.
- COPELAND, H. E.**
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.
- COX, W. E.**
Centralia, Wash., July 8-29.
- COX, F. W.**
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.
- GRAMMOND, PROF. C. O. AND MARGARET.**
Batesville, Ark., (camp) Aug. 1-12.
Home address, 815 Allegan St., Lansing, Michigan.
- CURRY, C. G.**
Cazad, Neb., July 29-Aug. 19.
Home address, Box 112, University Park, Iowa.
- DEAL, WILLIAM.**
Green Castle, Ind., July 14-29.
South Bend, Ind., Aug. 1-19.
Dixonville, Pa., Aug. 26-Sept. 9.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.
- DOSS, R. A. AND J. K. HICKS.**
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.
- DUNAWAY, C. M.**
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.
- DUVAL, T. H.**
Open date, July 26-Aug. 1.
Home address, 1443 Grand Ave., Terre Haute, Ind.
- EDEN, T. F. AND ETHEL.**
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.
- ELLIOTT, P. F.**
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- ELLIS, W. E.**
Louisville, Ky., July 4-22.
Bentonville, Ark., July 28-Aug. 12.
Jasper, Ala., Aug. 16-27.
Calamine, Ark., Aug. 31-Sept. 9.
Address, Ada, Okla.
- ELSNER, THEO. AND WIFE.**
Reading Camp, Pa., (Kricktown) July 20-29.
Lily Lake Camp, N. Y., (Chenango Forks) Aug. 9-19.
Akron, Ohio, September 2-9.
Kansas City, Mo., Sept. 27-Oct. 5.
Ashtabula, Ohio, Oct. 7-21.
Rio Grande, N. J., Dec. 4-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.
- FEW, DR. B. A.**
Black Rock, Ark., July 15-24.
Steels Chapel, Ark., July 29-Aug. 6.
Home address, Little Rock, Ark.
- FLANERY, B. T.**
Clam Falls, Wis., July 11-29.
Bowersville, O., Aug. 2-12.
Home address, Route 2, Clam Falls, Wis.
- FLEMING, BONA.**
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.
- FUGETT, C. B.**
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.
- GAAR, J. E.**
Millport, Ala., July 19-23.
Princeton, Ind., Aug. 2-12.
Wister, Okla., Aug. 16-26.
Frisco, Okla., Aug. 26-Sept. 9.
- GLASCOCK, J. L.**
Scottsville, Tex., (camp) July 26-Aug. 5.
Ft. Jesup, La., August 10-19.
Hurricane, Ky., (camp) Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOUTHEY, A. P.**
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.
- GREER, NORRIS F.**
Stonewall, N. C., July.
Watson, Ark., Aug. 5-21.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.
- GRIFFIN, D. L.**
Friendship, La., July 23-29.
Alford, La., July 30-Aug. 5.
Mangum, La., August 6-12.
Denham Springs, La., Aug. 15-23.
Home address, Rt. 1, Box 155, Shreveport, La.
- GRIFFITH, REBECCA BELLE.**
Vandalia, Mich., Aug. 15-25.
Open date, July 28-Aug. 12.
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**
Meritt, Mich., Aug. 1-19.
Home address, Pennebog, Mich.
- HAM-RAMSAY EVANGELISTIC PARTY.**
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.
- HATFIELD, JOHN T.**
Haigler, Neb., Aug. 10-19.
Delanco, N. J., Aug. 25-Sept. 3.
- HEWSON, JOHN E.**
Hartselle, Ala., August 2-12.
Douglass, Mass., July 20-30.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Thomas, Okla., Sept. 13-23.
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOBBS, E. O.**
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.
- HOLLENBACK, ROY L.**
Open date, July 26-Aug. 12.
Hannibal, Mo., (camp), Aug. 17-26.
- HUFF, WM. H.**
Eaton Rapids, Mich., July 20-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**
Boyne City, Mich., July 25-Aug. 5.
Sunfield, Mich., Aug. 6-15.
Hopkins, Mich., Aug. 16-26.
Dover, N. J., Oct. 1-14.
Camden, N. J., Oct. 16-31.
Gilbertson, Pa., Nov. 15-23.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 3.
- HOLLENBACK, URAL T.**
Greenfield, Ind., July 16-Aug. 3.
Open date, August 4-19.
Indiana Assembly of Preachers, Aug. 24-26.
Open, August 26-Sept. 10.
- IRICK, ALLIE AND EMMA.**
Roby (Camp) Tex., July 15-30.
Buffalo (camp) Tex., Aug. 3-13.
Eula Camp, Clyde, Tex., Aug. 18-28.
Abilene, Tex., Aug. 31-Sept. 10.
Home address, Pilot Point, Tex.
- JACOBS, G. F.**
Porter, Minn., July 16-29.
Open dates for fall and winter.
- JEFFERS, THE.**
Rinard, Ill., July 22-Aug. 5.
Sanford, Ind., Aug. 19-Sept. 2.
Address, 800 Grove St., Evansville, Ind.
- JONES, W. F. AND WIFE.**
Port Royal, Va., July 20-29.
Samos, Va., August 3-12.
Streets, Va., (camp) Aug. 17-26.
Powcan, Va., Sept. 7-23.
Home address, Samos, Va.
- KENNEDY, R. J. AND WIFE.**
(Song Evangelists)
Archer City, Tex., July 9-27.
Brookston, Tex., July 29-Aug. 11.
Prosper, Tex., Aug. 12-26.
Home address, Box 675, Celina, Tex.
- KINSEY, W. C. AND WIFE.**
(Song Leader and Pianist)
Lynn, Ind., August 12-26.
Home address, 252 So. West 2nd St., Richmond, Ind.
- LAMB, JOHN E.**
Open dates, July 15-Sept. 1.
Address, Wilmore, Ky.
- LEMMING, LEE R.**
Central Valley Camp, July 15-29.
Pottsville, Ark., Aug. 1-12.
Open dates after Sept. 25.
Home address, Humansville, Mo.
- LEWIS, M. V.**
(Song Evangelist)
Scottsville, Tex., (camp) July 26-Aug. 5.
Welcome, N. C., Aug. 8-19.
Fig, N. C., (camp) Aug. 23-Sept. 2.
Hendersonville, N. C., Sept. 5-23.
- LINN, JACK AND WIFE.**
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.
- LUTTRELL, W. O.**
Rockland, Va., August 1-15.
Address, Rileyville, Va.
- McBRIDE, J. B.**
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.
- McCALL, F. A.**
Reidsville, Ga., July 23-Aug. 1.
Tallahassee, Fla., Aug. 2-12.
Dunnellon, Fla., Aug. 23-Sept. 9.
Port Republic, Va., Oct. 7-21.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 11-25.
Duneden, Fla., Nov. 26-Dec. 9.
Bradentou, Fla., Dec. 12-16.
- MacCLINTOCK, J. A.**
Mt. Olivet, Ky., July 23-Aug. 5.
Hubble, Ky., Aug. 12-26.
- McCord, W. W.**
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 13.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.
- MACKEY SISTERS.**
Empire, Ohio, July 24-29.
Romeo, Mich., August 1-12.
Hollow Rock, Ohio, Aug. 16-26.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.
- MAITLAND, T. F.**
Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.
- MAXWELL, SAM.**
Haw River, N. C., July 22-Aug. 5.
Moyock, N. C., August 5-26.
Open date, August 26-Sept. 4.
Salisbury, N. C., September 4-16.
Carboro, N. C., Sept. 17-30.
Open date, Oct. 1-15.
- MILLS, F. J.**
Oakes, N. Dak., July 18-29.
Floresville, Mont., Aug. 1-8.
Lansing, Mich., Aug. 10-27.
- MINGLEDORFF, L. P.**
Open date, July 20-Aug. 20.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MINGLEDORFF, O. G.**
Douglass, Mass., July 20-30.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MOORE, GEO. A. AND EFFIE.**
Ashland, Ky., July 13-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 10-19.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MOORE, JOHN E.**
(Song Evangelist)
Findlay, Ohio, July 19-29.
Hastings, Neb., Aug. 2-12.
Kampsville, Ill., Aug. 16-26.
Searcy, Ark., Aug. 30-Sept. 3.
Cabot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.
- MORRIS, JUDGE FRANK.**
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.
- NORBEKRY, JOHN.**
Rawlinsville, Pa., Aug. 4-6.
Indianapolis, Ind., Sept. 11-16.
Home address, Avondale, Pa.
- OWEN, JOSEPH.**
Freeport, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.
- OWEN, JOHN F.**
Mt. Vernon, Ill., July 12-29.
Mt. Vernon, Ohio, (camp Sychar) Aug. 9-19.
Bonnie, Ill., (camp) Aug. 21-26.
Salem, Va., Aug. 31-Sept. 9.
Home address, Boaz, Ala.
- POLLOCK, G. S. AND WIFE.**
Louisville, Tenn., Sept. 7-16.
Home address, Wilmore, Ky., Box 298.
- REES, PAUL S.**
Pittsburgh, Pa., July 8-29.
Portsmouth, R. I., July 30-Aug. 5.
- RIDOUT, G. W.**
Portage, Ohio, Aug. 16-26.
Open date, Aug. 27-Sept. 9.
Permanent Address, Wilmore, Ky.
- RINEBARGER, C. C.**
(Evangelist)
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.
- ROBERTS, T. P.**
Bowersville, O., (camp), Aug. 2-12.
Winchester, Ky., September.
Address, Wilmore, Ky.
- RUTH, C. W.**
Eaton Rapids, Mich., July 26-Aug. 5.
New Albany, Ind., August 7-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.
- ST. CLAIR, FRED.**
Columbus, Ga., July 3-23.
Adrian, Ga., July 28-Aug. 12.
Permanent Address, Berkeley, Cal.
- SHELHAMER, E. E.**
Alva, Neb., (camp) July 19-29.
Dacoma, Okla., (camp) Aug. 2-12.
Open date, Aug. 17-26.
Springer, Ill., (camp) Aug. 29-Sept. 9.
Home address, 5428 Monterey Rd., Los Angeles, Cal.
- SHELL, J. L. AND MRS.**
(Song Evangelists)
Peoli, Ohio, July 22-Aug. 12.
Springfield, O., (camp) Aug. 17-26.
Circleville, O., (camp) Aug. 26-Sept. 2.
Home address, 1305 Dayton Ave., Springfield, Ohio.
- SHANK, MR. AND MRS. R. A.**
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.
- SHEFMIRE, ALICE.**
(Song Evangelist)
Troy, Ohio, (tent meeting) July 15-29.
Home address, 812 May St., Troy, Ohio.
- SWEETEN, HOWARD W.**
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

SMITH AND HIGGINS.

Water Valley, Ky., July 21-Aug. 1.
Uniontown, Ky., Aug. 1-19.
Tolu, Ky., Aug. 22-Sept. 1.
Address, Madisonville, Ky.

SUTTON, B. D. AND MARGIE.

Webb, Ky., (camp) July 19-29.
Dayton, O., (camp) Aug. 2-12.
Wichita, Kan., (camp) Aug. 16-26.
Enid, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

THOMAS, JOHN

Waynesfield, O., July 26-Aug. 5.
Floville, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TORMOHLER PARTY, THE.

Leavettsville, O., July 10-22.
Hammondsville, O., July 25-Aug. 5.
Duncanwood, O., August 7-19.

TUCKER AND TURBEVILLE.

Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.

Sherman, Ill., Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upand, Ind.

VEAL, J. W.

Asbury Park, N. J., July 15-29.
Home address, Cedarville, N. J.

VOIGHT, A. G.

Butler, Mo., July 15-Aug. 15.
Elkland, Mo., Aug. 15-Sept. 15.
Home address, Marionville, Mo.

WATKIN, FRANK.

Lapeer, Mich., Aug. 10-19.
Gaines, Mich., Aug. 25-Sept. 2.
Home address, 266 Chestnut St., Xenia, O.

WHITCOMB, A. L.

Roosevelt, Long Island, July 19-29.
Robinson, Maine, Aug. 3-12.
Richland, N. Y., Aug. 17-26.
Ava, Mo., Aug. 30-Sept. 9.
Dallas, Tex., Sept. 14-30.
Evanston, Ill., Oct. 7-21.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.

Sebring, Ohio, July 20-29.
Eldorado, Ill., August 2-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WILLIAMS, J. E.

Hillsboro, Ind., July 24-Aug. 5.
Sunfield, Mich., (camp) Aug. 9-15.
Maybee, Mich., (camp) Aug. 17-26.
Home address, Olivet, Ill.

WIBEL, L. E.

Peters, Neb., July 10-29.
Hay Springs, Neb., Aug. 18-19.
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, L. E.

Hillsboro, Ohio, July 6-21.
Kuttawa, Ky., July 23-Aug. 12.
Janesville, Ill., Aug. 16-26.
Franklin, Pa., Sept. 1-22.
Canton, Ohio, Sept. 23-Oct. 7.
Address, Wilmore, Ky.

WILSON, GUY.

Des Moines, Ia., (camp) July 27-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., (camp) Aug. 24-Sept. 3.

YATES, W. B.

Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, ROBERT A.

Empire City, Okla., July 23-Aug. 5.
Bivins, Tex., (camp) Aug. 10-19.
One Sunday open—write me.
Oakland City, Ind., (camp) Aug. 31-September 9.
Indianapolis, Ind., Sept. 11-16.
Address, 17 Monongalia St., Charleston, West Virginia.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., camp, Aug. 2-12, inclusive. Workers: Rev. J. E. Hewson and J. L. Brasher. L. O. Waldsmith, President.

ARKANSAS.

Batesville, Ark., camp, Aug. 1-12. Workers: Edward R. Kelley, Prof. C. C. and Margaret Crammond and two daughters. Address, E. A. Mashburn, Batesville, Ark.

COLORADO.

Pikes Peak Holiness Camp, Colorado Springs, Colo., Aug. 9-19. Workers: T. F. Maitland, Dr. and Mrs. G. A. McLaughlin. Address P. W. Thomas, 540 W. Monument St., Colorado Springs, Colo.

Cortez, Colo., August 23-Sept. 2. Workers: P. W. Thomas, H. R. and Mrs. McCarty. Address Rev. Harry Flisher, Cortez, Colo.

GEORGIA.

Nazarene camp, Adrian, Ga., July 28-Aug. 12. Expected workers: Dr. C. E. Hardy and Evangelist Fred St. Clair. H. J. Eason, Sec., 314 Lawrence St., Dublin, Ga.

IOWA.

Keokuk, Iowa, camp, Aug. 4-19. Workers: E. A. Lacour and G. Edwin Ellis. Address Fred W. Gieselmann, Pres., Burlington, Ia., Rt. 1.

Des Moines, Ia., camp, July 27-Aug. 5. Workers: Guy Wilson, I. M. Hargett, W. B. Yates, Mrs. Mishey. Address Mrs. Hattie Riddle, Sec., Lacona, Iowa.

ILLINOIS.

Lewistown, Ill., camp, August 1-12. For general information address J. L. Mayhew, Lewistown, Ill.

Eldorado, Ill., camp, Aug. 2-12. Workers: Thomas C. Henderson, Kenneth and Eunice Wells and others. J. M. Keasler, Cor. Sec., Omaha, Ill.

Sherman, Ill., camp, August 2-12. Workers: Rev. J. B. McBride, Rev. M. Vayhinger. Miss Louise Smith, Young People's Leader. Mrs. O. W. Rose, Children's Worker. Address Mrs. Julia Short Hayes, Sec., 2217 East Capitol Ave., Springfield, Ill.

Bonnie, Ill., camp, August 17-27. Workers: Dr. John F. Owen, Rev. C. Edward Roberts and wife, Prof. G. S. Waddle. W. T. Lawson, Cor. Sec., Benton, Ill., Box 229.

Normal, Ill., Camp, Aug. 17-26. Workers: J. B. McBride, Jack Linn and wife. Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., Tallula, Ill.

Springerton, Ill., Camp, Aug. 30-Sept. 10. Workers: Rev. W. E. Cain, Rev. E. E. Shelhamer. George and Effie Moore. Jacob Fleck, Pres., Enfield, Ill.

INDIANA.

Oakland City, Ind., August 31-Sept. 9. Workers: Rev. C. W. Ruth, R. A. Young and wife, Kenneth Wells and wife. Address Maud Yeager, Sec., Oakland City, Ind.

Frankfort, Ind., Camp, August 10-19. Evangelists—Rev. W. R. Cox, Rev. G. Arnold Hodgkin. Missionaries—Rev. R. G. Finch, Rev. E. E. Davies, Gertrude Davies. Music—Rev. C. D. Jester. Address Rev. R. W. Chatfield, Sec., 1334 D. Third St., Marion, Ind.

Brookville, Ind., Camp, Sept. 1-16. Workers: J. E. and Ada Redmon, Miss Cora E. Shavley, Ralph Henning. Ada Redmon, Sec., Brookville, Ind.

Bryants, Ind., Holiness Camp, Aug. 17-26. Workers: Rev. Chas. L. Slater and family. W. H. Neff and wife. Address Chas. E. Cleek, Madison, Ind., Rt. 9.

New Albany, Ind., Silver Heights Camp, August 2-12. Workers: H. C. Morrison, David Anderson, C. W. Ruth, C. C. Rinebarger and wife, and Mrs. T. B. Talbot. Address E. E. McPheeters, Sec.-Treas., 212 Cherry St., New Albany, Ind.

KANSAS.

Alphing Grove camp, Palco, Kan. Aug. 5-17. Workers: John Mathews and Rev. Dean. Write R. A. Lee or A. T. Darnell, Placo, Kan.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

Beulah Park, Wichita, Kan., August 16-26. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser, and Prof. B. D. Sutton and wife. Address Rev. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Phillipsburg, Kan., July 31-Aug. 12. Worker: Rev. Warren E. Posey, evangelist.

KENTUCKY.

Claymour, Ky., camp, July 26-Aug. 5. Workers: Rev. E. C. Dees, Rev. C. L. Parker, Mrs. Cora McDowell. J. W. Kennedy, Pres., Elkton, Ky.

Callis Grove, Ky., camp, Aug. 3-12. Workers: Callis-Greifelt Party. W. P. Ogden, Bedford, Ky., Route 2.

Aliceton, Ky., Camp, July 27-Aug. 5. Workers: Rev. H. T. Davis, Rev. G. S. Harmon. O. C. Severs, singer. Write Rev. M. L. McGraw, Danville, Ky.

Carthage, Ky., Camp, August 17-26. Workers: Rev. Will O. Nease, Rev. J. E. and Ada Redmon, Bro. and Sister Lowman. Miss Cora E. Shavley. Address, J. R. Moore, President, Midway, Ky.

Graham, Ky., Camp, August 9-19. Workers: Rev. E. T. Adams, F. T. Howard, Miss Bertha Sageser and others. Write to Rev. F. T. Howard, Falmouth, Ky.

Covington, Ky., Camp, August 12-26. Workers: Rev. Seth C. Reese and Rev. C. L. Wireman and wife. Address, Chas. T. Sipple, 1210 Banklick St., Covington, Ky.

Yelvington, Ky., camp, Aug. 3-12. Workers: Rev. L. J. Piercy, J. L. Batram. Address, W. N. Duncan, Sec.

Harrison and Scott County Holiness Association, Cynthiana, Ky., July 22-Aug. 5. Workers: Rev. E. T. Adams and Rev. F. T. Howard. For information address Rev. F. D. Swanson, Box 32, Hinton, Ky.

Central Holiness Camp, Wilmore, Ky., July 19-29 inclu. Workers: Rev. C. M. Dunaway, Rev. C. W. Ruth and H. C. Morrison. Singers, T. F. Eden and sister. Address Dr. C. L. Thompson, Wilmore, Ky.

Water Valley, Ky., July 23-August 1. Workers: J. J. Smith and R. H. Higgins. Willy Elliott, song leader.

LOUISIANA.

Lake Arthur Camp, Lake Arthur, La., August 23-Sept. 2. Workers: Dr. Guy Wilson. Prof. W. B. Yates, song leader. For further information address J. W. Fontenot, Sec. Crowley, La.

Mineral Springs, La., camp, Aug. 9-19. Workers: Rev. G. M. Hammond and Rev. James V. Reid. Mrs. R. L. Armstrong, Sec.

MARYLAND.

La Plata, Md., camp, July 27-Aug. 5, inclusive. Workers: Rev. J. N. Wilson and pastors of the District. Also Bro. and Sister Shirley, returned missionaries from Africa. Address Rev. J. H. Penn., manager, La Plata, Md.

MICHIGAN.

Gladwin, Mich., camp, July 19-Aug. 6. Workers: Rev. E. Zike and Rev. Cleo Myers. Address the Secretary, Nancy Dassy, Gladwin, Mich., Rt. 1.

Hopkins, Mich., camp, August 16-26. Workers: Rev. Bona Fleming, Rev. John J. Hunt, Jr. Rev. Ira Miller, evangelist and song leader; R. G. Finch, missionary; Mrs. Fred De Weerd, leader of Young People; Harold Gretzinger, pianist. Write Dr. L. E. Heasley, Sec., Holland, Mich., Rt. 1.

Gaines, Mich., Camp, August 24-Sept. 2. Workers: Rev. Wm. H. Huff, Rev. Frank

Watkin, Rev. C. W. Butler, Rev. F. E. Arthur, Miss Blanche Shepherd. R. C. Millard, Sec., Springport, Mich.

Simpson Park, Mich., camp, Aug. 3-12. Workers: Will Huff, John Paul, Lloyd N. Nixon, Blanche Shepard, and the Mackey Sisters. Address Rev. W. B. Weaver, Sec., 3832 Bewrick Ave., Detroit, Mich.

Michigan State Holiness Camp, Eaton Rapids, Mich., July 26-Aug. 5. Workers: Revs. Jos. H. Smith, C. W. Ruth, Will Huff, John Paul, Lloyd N. Nixon, Miss Blanche Shepherd, Mr. H. M. Skinner, Miss Emma Perrine. Fern C. Wheeler, Secretary, Charlotte, Mich.

Lansing, Michigan, Aug. 16-26. Workers: H. E. Copeland, D. Willia Caffray, Ruth Harris, F. J. Mills. Address Dr. E. L. Yale, Sta. A, Box 81, Lansing, Mich.

MINNESOTA.

St. Cloud, Minn., Camp, Sept. 16-30. Workers: Rev. Jack Linn and wife. Address, Rev. Geo. E. Tindall, St. Cloud, Minn.

MISSISSIPPI.

Frost Bridge, Miss., camp, August 24-Sept. 2. Workers: Mrs. Mary E. Perdue and Mrs. Bartlett. For information write David Moreland, Waynesboro, Miss.

Cleveland, Miss., camp, August 9-19. Workers: Rev. G. S. Harmon and O. C. Severs. Mrs. S. C. Taylor, Secretary.

MISSOURI.

Hannibal, Mo., camp, August 17-26 inclusive. Workers: Roy L. Hollenback and H. P. Beck. Address L. Anderson, 617 Olive St., Hannibal, Mo.

NEBRASKA.

West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.

Erma, N. J., camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec., Rio Grande, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

NEW YORK.

Beulah Park, Richland, N. Y., camp, Aug. 19-Sept. 2. Workers: Geo. J. Kunz, John Paul, D.D., A. L. Whitcomb, D.D., F. W. Suffield and others. Leader in song, Mrs. F. W. Suffield. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Poplar Branch, N. C., camp, Aug. 22-Sept. 2. Workers: E. T. Adams, George B. Kulp, Prof. R. A. Shank and wife, Mrs. E. T. Adams, Rev. John P. Bross and others. For information address Mrs. L. C. Baum, Sec., Poplar Branch, N. C.

Colfax, N. C., camp, July 17-29. Workers: Dr. T. P. Baker, Rev. Edw. M. Graham, Rev. W. D. Cross, Mrs. T. L. Hill, and Mrs. I. O. Forester. Address Rev. T. L. Hill, Sec., Colfax, N. C.

Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

NORTH CAROLINA.

Dunkirk, Ohio, camp, July 26-August 5, inclusive. Workers: Rev. James M. Haines, Dunkelberger Sisters. Address Rev. E. D. Packer, Dunkirk, Ohio.

Mt. Vernon, Ohio, Sychar, Aug. 9-19. Workers: Rev. Chas. Babcock, Rev. John Owen, Rev. Guy Wilson, Miss Anna McGhie, Mrs. Sadie B. Mishey, Miss Mae Gorsuch. Prof. W. B. Yates, song leader, Main Tabernacle, Misses Wilcox and Cornell, song leaders Young People's Tabernacle. Address, C. A. Lovejoy, 3219 Cedar Ave., Cleveland, Ohio.

Findlay, Ohio, camp, Aug. 9-19. Workers: T. C. Henderson, Bro. Stevens, Lily Smith, Davidson Brothers. Platform leader, W. H. McLaughlin. L. M. Cole, Sec'y.

Sharon Center, Ohio, camp, July 27-Aug. 5. Workers: Rev. C. W. Butler, Rev. Homer L. Cox, Anna McGhie. W. R. Hallman and wife, Gertrude Cook, singers. Address, A. H. Perry, Sec., Trinway, Ohio.

Bowersville, O., Aug. 2-12. Workers: T. P. Roberts, B. T. Flanery. R. A. Robinson, singer. Address Isaac F. Andrews, Bowersville, Ohio.

Dayton, Ohio, Camp, August 2-13. Workers: P. F. Elliott, I. M. Toole and B. D. Sutton and wife. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

Portage, Ohio, Camp, Aug. 16-26. Workers: Dr. G. W. Ridout, Rev. Howard W. Sweeten. A. H. Johnston and wife, song leaders. Write to Rev. E. L. Day, Sec., Lindsey, Ohio.

Toronto, Ohio, Route 2, August 16-26. Hollow Rock Camp. Workers: John L. Brasher, Chas. M. Dunaway, Rev. Cox and wife, C. C. Rinebarger and wife, and the Mackey Sisters. Address F. W. Poland, Sec., East Liverpool, Ohio.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

OKLAHOMA.

Oklahoma City, Okla., camp, August 2-12. Workers: Dr. R. T. Williams, Dr. James B. Chapman, Prof. Harry Winger, Prof. Willard Davis, Rev. C. B. Jernigan, Rev. S. H. Owens, Mrs. G. W. McClusky, and Mrs. Melton. For information write Mrs. M. V. Dillingham, 726 West Reno, Oklahoma City, Okla.

Conneautville, Pa., Aug. 3-12. Workers: Joseph H. Smith, C. M. Dunaway, C. W. Butler, J. M. Harris, J. A. Harris, Jean Kincaid Smith, Alice M. Jones. Address

PENNSYLVANIA.

Salem, Va., camp, Workers: John F. and Joseph Owen, and W. A. Murphree. Mrs. C. B. Le Pew, Sec., Salem, Va.

Spottsylvania, Va., camp, Aug. 10-19. Revs. George G. Hammett, Bessie B. Larkin, W. L. King and wife, G. B. King and wife, J. W. Heckman, and Miss Carpenter of India. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Deltaville, Va., camp, July 22-Aug. 5. Workers: Rev. Preston Kennedy, P. R. Nugent, and E. J. Moffitt.

Locust Grove, Va., Camp, Aug. 30-Sept. 9. Rev. H. A. Handy in charge. Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Wakefield, Va., Camp, Aug. 3-12. Workers: Rev. E. O. Hobbs, Rev. Allen W. Caley, and other local workers. O. M. Cockes, Pres., Elberon, Va.

WISCONSIN.

Clam Falls, Wis., camp, July 11-29. Workers: B. T. Flanery and others. For information write B. T. Flanery.

St. Croix Falls, Wis., Aug. 3-12. Workers: H. E. Copeland, C. C. Conley, leader in song. Write P. A. Dean, Pres., St. Croix Falls, Wis.

REPORT.

I have not reported for some time but I have been busy. In May I had a splendid good meeting with the Nazarene Church at Mt. Vernon, Ohio. Rev. W. H. Rittenburg is pastor and has some as fine people in his flock as ever trod the earth. We had a good time preaching to them and God gave us some fruit. One dear man acknowledged his call to preach and will go to school this fall to prepare for the ministry. The folks seemed to appreciate our services very much and expressed a desire that we come again.

Our last meeting was at Lock, Ohio. This meeting was in a tent and we stayed a week longer than we were slated, because of the good interest in the meetings. In most all of the services we had seekers at the altar and several found Jesus as a Savior or Sanctifier. Bro. Rittenburg is also pastor of this fine band of holiness people and they certainly did treat us fine. We have some open dates for summer and autumn which we are anxious to fill. Anyone desiring our services can address us at London, Ohio.

W. W. Loveless.

WATKINSVILLE, GEORGIA.

We are still firing on the batteries of hell down here in Georgia. At present we are at Watkinsville. The hope for a sweeping victory here is a "lively" one. The tide is coming up at every service. The devil is always crouched in these court-house towns with their corrupt politics, and puts up a stubborn resistance.

Prof. Bishop, of Athens, has charge of the music. There is no better song leader in Georgia than Bishop. He declined a position at the University of Georgia to enter this work and God is mightily using him. Henry Radford is with me to play the piano. He can play one, too. Pray for us, and we will pull for The Herald by keeping it right before the folks.

Will N. Hill.

Will You Join The Herald Army To Fight For The Bible?

"As we have opportunity let us do good unto all men."

The object of *The Pentecostal Herald* is to defend and spread abroad the great Bible truths which have been the power to save lost multitudes. God has wonderfully blessed this medium for the promulgation of saving Gospel Truth, and in its contention for the 'faith once delivered to the saints.'

There is a multitude in heaven and on earth who have been helped by the power of scriptural truths which have come through the pages of *The Pentecostal Herald*. It seems that God has raised up this Evangel of Righteousness to counteract the tide of unbelief and skepticism which is so rapidly spreading throughout the world.

Many have testified that they were saved, reclaimed or sanctified by reading *The Herald*. The beauty about *The Herald*, it has a message for old and young, rich and poor, sick or well, saint or sinner. It is truly the bearer of the 'water of life' to those who 'hunger and thirst after righteousness.'

There is a tremendous obligation resting upon those who know the truth to pass it on to their fellow beings, however their fellow beings may treat it. We are commanded to sow beside all waters, with the promise that after many days we shall reap the fruit of our sowing.

A GENEROUS OFFER.

We are making a most generous offer when we propose to send *The Pentecostal Herald*, a sixteen-page weekly, from now until January 1, 1924 for only 50 CENTS. You must read Sloan's defense of the Scriptures. Read Bishop Candler's masterpieces against Modernism. Morrison's six sermons are worth many times the price of the paper. Read some great articles on Second Coming of Christ. Read Ridout's wonderful articles on "What is the matter with Protestantism?" Get the good Revival News from all over the Nation. Rally to the defense of the Faith of the Fathers.

DEFENDER OF THE FAITH.

The Herald is making a bold fight for the orthodox faith of our Fathers, and holding to the light the erroneous and strange doctrines of those who would destroy our faith in the Bible and rob us of that which has been the solace of millions in old age, the hope of millions in youth, and the beacon light that has illumined their passage across the river of death.

We earnestly beg you, dear reader, to assist us in this great enterprise, by inducing your neighbor to subscribe, or use some of your tithe to make the Lord's saving power known to some who may be perishing for the bread of life. We are counting on you for at least FOUR NAMES, and more, if possible.

HOW TO BEGIN.

Send for samples and begin an earnest canvass that the weekly visits of *The Herald* may be bearing its message of comfort and cheer to those who have never heard of the glorious truths for which it stands. Do you want to do your part in bringing them to a knowledge of full salvation? Then rally to us as we make this special offer to scatter *The Herald* over the land. The promoters of error are busy scattering their literature. Shall the children of God do less? Let us hear from YOU today, and start the good work going. *The Herald* readers are the Aarons and Hurs that hold up our hands as we battle for the right and against the wrong. We are counting on YOU, and so we shall expect to hear favorably.

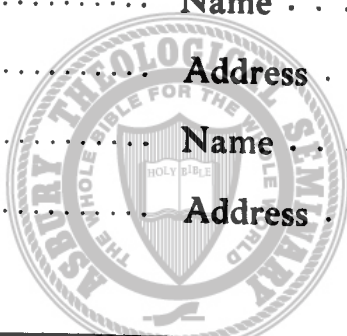
Faithfully yours, contending for the faith,

H. C. MORRISON.

Pentecostal Publishing Company,
Louisville, Ky.

Enclosed you will find \$..... for which send *The Pentecostal Herald* weekly from now until January, 1924, to the following:

Name	Name
Address	Address
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PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

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"IF EVERY ONE WILL MEND ONE."

By The Editor.

IF every one will mend one, all will soon be mended." I have forgotten the author of this statement, but it is evidently true. The thought is, if every Christian would begin an earnest effort to bring some one else to Jesus, and press the effort successfully, directly we would be able to capture the hosts of the enemy, and he would be without forces in the field. It must be understood that the author of the above quotation had in mind the thought that every Christian, by divine help, could mend a crippled soul; could win some one to Christ.

Let us, without organization, president, secretary or treasurer, have a "Get Busy Society." Let every sanctified man, woman and child who shall read these lines, determine to camp on the trail of some friend; to begin at once with prayer and friendship and courteous solicitude to win a Christian friend, and lead him or her into the experience of full salvation. Subscribe for a paper; give them a book; speak a courteous word about a deeper and larger Christian life. Arouse an interest; put some one to thinking on this subject. Take time and use it wisely and earnestly, praying and trusting God for best results.

There are thousands of good people professing a high state of grace who are not putting forth very much personal effort. They ought to get busy, remembering that a high obligation rests upon every sincere Christian to try to bring some one else to Christ. After all is said and done, winning souls from sin to Christ is the greatest work in this world or any other world. To lose one's soul; to live in sin here and outer darkness forever, is the most fearful calamity that could be thought of. Let us feel the burden of this. Let us contemplate the unutterable tragedy of a lost soul, and set ourselves to win some one to Christ.

We see accounts of conventions, get-together meetings, lectures and talks on many subjects, with but little reference to the conversion of sinners and the sanctification of believers. Many who are busy with church work seem to almost forget that men have souls, and that countless thousands are on the brink of eternity and entirely unprepared to meet God at the judgment bar. Why can't we arouse a great enthusiasm on soul winning, on the regeneration of sinners, and the baptism with the Holy Ghost in sanctifying power on Christians, cleansing them and, at the same time, enduing them for power for service in soul winning.

Let's join the "Get Busy Society" by counting ourself a member and going to work wherever we are, with what we have in hand. Get a tent, hold a meeting, send out

literature, visit a neglected home, bring the blessed gospel of Christ immediately home to the soul. Say something that the Holy Spirit can bless in the awakening of a sinner and the arousing of a lukewarm believer. Now is the accepted time for service. Now is the day for God's children to bring salvation right over the threshold of the neglected homes and hearts of the lost.

The King's business requireth haste. Life is too short, souls are too precious and the possibilities are too great for idleness on the part of God's workers in the white harvest field of lost souls. Many of them can be won to Jesus. Some will refuse to repent, some will resent every kind effort to lead them to Jesus, but many will respond and will give their hearts to Christ. What if you should die and go up to heaven, and some one should be awaiting you there, and cry out as you approach, "There comes a brother or sister who led me to Jesus; who made it possible for me to enter into the Kingdom of God." That would be better than crowns, and palms and harps. Let's at once count ourselves members of the "Get Busy Society," and bring some one to Christ.

Open Letters to a Young Preacher.

NUMBER SEVEN.

My Dear Young Brother:

I am so busy with the summer work that I will not have time to write you this week, but if you will accept of it, I will substitute my regular letter with the outline of a lecture I recently gave to our theological students at Asbury College. The talk to the students was under the head of *three essential certainties* for every minister of the gospel, divided up as follows:

1. Be sure of your experience.
2. Be sure of your call to preach.
3. Be sure of your message.

I. BE SURE OF YOUR EXPERIENCE.

The Scriptures throughout Old Testament and New, teach that a man may commune with God. It is said of Abraham that he was the "friend of God." It is said of Enoch that he walked with God. Isaiah, describing the possibility and blessedness of Christian experience, says, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." 58:11.

King David, the poet prophet of Israel, says, "The Lord is my shepherd; I shall not want." The prophet Habakkuk breaks forth

with a spirit of unutterable joy, declaring, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

Paul is constantly giving testimony to the fact that he knows whom he has believed. He not only has abiding faith and communion, but he has foretastes of heaven. There can be nothing more important than that the preacher of the gospel should keep a conscience void of offense, but he should know the power, the peace, and the joy of the salvation he proclaims. The minister who feels in his soul the truth of what he preaches will have unction; he will arrest attention, he will produce conviction. You recall that God would make Paul both a minister and a witness. He must preach the truth and be able to bear personal witness to the power of the Christ he preached to save from sin, and to keep in all the vicissitudes of life.

The experience which enabled Paul to sing in the prison at midnight, led to the conversion of souls before day. When he declared to storm-tossed crew of his prison ship that the angel of the Lord had stood by him, he won a reverence and respect which saved his life and that of his fellow prisoners. Charles Silverhorn says very wisely, "The one supreme qualification for the ministry is a soul aflame."

To be filled with the Spirit is to speak in the wisdom and power of the Spirit, and to speak thus is to be heard and heeded.

II. BE SURE OF YOUR CALL TO THE MINISTRY.

The office of the ministry is too high and holy and carries responsibilities too sacred and awful for any man to assume upon his responsibility. Neither can any man assume the high prerogative of calling men to preach. This rests with God alone. The all-seeing eye discovers in men the qualities that fit them for the responsibility and opportunities of the ministry. Perhaps no man would ever have selected for the ministry Saul of Tarsus. He was a most unlikely convert, yet God saw in him the qualities that would make him a chosen vessel to the Gentiles. The great preachers of the past had little or nothing about them that would have led their fellowmen to select them for the pulpit. Many men, who under God, have brought marvels to pass, were bitterly opposed by their fellows when they essayed to enter the ministry. A committee of men sent out to find a preacher would never have called a drinking, profane, dray driver in a Georgia town to the pulpit; but God saw in Sam Jones a man who would be heard with great profit by hundreds of thousands. No mere man hunting for a minister of the gospel to stir the hearts of the multitudes and contribute mightily to the

(Continued on page 8)

What is the Matter With Protestantism?

Rev. G. W. Ridout, D. D., Corresponding Editor.

III.



THE New Theology is spreading itself all over Protestantism. That great Theologian, Godet, said: "It is not persecution which threatens the Church but suicide—the gradual and hardly perceptible abandonment of faith in the Divine facts which have given birth to the Church, sustained it and always reanimated it after crises." . . . "The thing most to be feared in theology is pure intellectualism. The entire man ought to be present in the search, the conquest of eternal truth, of the truth which ought to be the base of personal life."

I. In the Methodist Church the growth of Modernism is alarming. Referring again to a certain pulpit in New York State occupied by a "Methodist Unitarian" we quote from a letter from a Methodist who attended the recent Annual Conference. He says:

"I have just returned from Annual Conference sick at heart and quite pessimistic concerning Methodism. Coue's formula would have to be somewhat reversed to express the condition spiritually—'Day by day in every way it is getting worse and worse.' The conference put their whole-hearted stamp of approval upon modern theology that rules out the Christ, the supernatural, the work of the Holy Ghost, everything that is near and dear to the heart of one who has been in contact with the only begotten Son of God. Professor Lewis, from Drew, was there, the same one who has been the subject of the recent controversy at the Philadelphia preachers' meeting. I have his opening remarks in black and white. Here they are, 'When I was leaving Drew one of my students said to me, 'Aren't you scared to go to Troy Conference?' 'Why?' I asked him. 'They might examine your theology again,' he replied. I said to him, 'I am confident that the Troy Conference meeting in Dr. Judkins' Church will take no such action as did the Philadelphia Preachers' meeting.' After these remarks the conference cheered him to the limit. By the way, Dr. Judkins is the most rabid of all the destructive critics in this conference. He makes the statement continually that Jesus was no more divine than he is. He has ruled the Apostles' Creed from his services. He has ruled out personal testimony from the Church entirely, and he has the biggest and best church on the district with \$5500 salary. He has been there for 21 years.'"

I might add that when I was holding a meeting up in Northern New York a preacher friend and member of the Troy Conference told me that one of the reasons Dr. Judkins was kept at this church at Glen Falls, N. Y., for so many years was because of his Unitarianism and rationalism; that the Bishop thought it best to confine him to one pulpit to prevent his spreading the virus of unbelief to other churches.

Surely the time is ripe for a change in our Methodism. A voice is needed—a strong, powerful, prophetic voice to cry out against these things and to rouse the Methodists to the tragic fact that Methodism is being destroyed by men who are eating at her table, occupying her pulpits, living in her parsonages and enjoying her highest honors.

Dr. Tittle, of Evanston, Ill., the seat of Garrett Biblical Institute, said recently: "The Church must discover a moral substitute for the old fear of hell and the hope of heaven; both appealed to selfishness. Such a substitute the church has ready to hand in its recovered vision of the kingdom of God."

Now we know that the vision of the king-

"Let no one suppose because of the seeming feebleness and folly of this New Theology, that it is but the flash of a passing heresy which the common sense of the community will reject in time. There is a great spiritual power behind it. But it is not the power of the Spirit of God; for it denies that Jesus is the Christ and this is the special characteristic of one phase of the latter days, departure from the faith. It is the lie of the Anti-Christian apostasy, the lie of the which the devil is the father. John 8:44."

Sir Robert Anderson, K. C. B.

"Our mothers are responsible for a good deal; they were not literal grammarians, but they were gigantic believers. . . . Blessed be God some of us still believe in the whole Bible. Yes; we have been asked to give up a good deal and what aggravates us most of all is that we have been asked to believe that the giving of it up has made the Bible more precious than ever to us. Genesis turns out to be mainly fable; Abram is not a man but an Eponymous hero. Joseph is not in another and deeper sense; Shadrach, Meshach and Abednego are mere dreams and nightmares; the books of Kings and Chronicles are removed boldly, Ecclesiastes and Solomon's Songs ought never to have been in the Bible. Yet, notwithstanding all this, we are to think of the Bible being given back to us more precious than ever. We cannot do so all at once. Our training blocks us in the way. Early impressions are often indelible. It is hard to regard supposed enemies as all at once our disguised friends. For example, many of us were brought up to believe that Tom Paine was an awful character—nothing short indeed of an infidel blatant, presumptuous, defiant. Tom Paine said, 'Whoever wrote the Pentateuch Moses had little or nothing to do with it.' But some who say this very thing have orthodox chairs in universities and sign more articles than thirty-nine."

Dr. Joseph Parker (London)

"Unbelief as it grows are the festering wounds which are causing every community to languish."

Dr. Dollinger.

dom of God by means of Modernism is not Repentance, Regeneration and Holiness, but by means of hygiene reformation and the new world order of soup, soap and sunshine. They would substitute "immanence for incarnation, reformation for regeneration, "suppressed evolution for the sin that lieth in us," "unripe goodness" for human depravity, sociology for salvation, hygiene for holiness and moral influence for the atonement.

These men delete every distinctive Methodist doctrine, they denude the gospel of its apostolic power, the Bible of its Divine Inspiration and they hand us back instead—

A Pentateuch without Moses.

A Theology without Wesley.

A Christ without Deity.

A Creed without dogma.

A Faith without Divinity.

The Editor of the *Central Christian Advocate* became somewhat alarmed when he heard what Professor Kent did in a certain city—denied the virgin birth and the atoning blood in the afternoon, and then preached in a M. E. Church pulpit at night. Dr. Spencer says in an editorial:

"We have no wish to appear as a Rip Van Winkle in theology; and we would be the last to begin tying bandages over the eyes of research in the long pathway to truth. Do we therefore believe such a profession if we express some surprise that when in a lecture before the Y. M. C. A. a well-known teacher was asked as to his views of the Atonement, and he answered 'I do not believe there is any atoning value in the blood of Jesus Christ,' and when he was asked as to the Virgin Birth and he answered 'I personally believe that Joseph was the father of Jesus,' and when he was asked as to the pre-existence of Jesus and his reply was 'I would accept it as a working hypothesis'—that same

evening he should be welcomed in the leading Methodist Episcopal pulpit of the city.

"What is left when the foundations are blasted away? What is left of saving power to preach? What in fact do our churches then become except altruistic coteries, and our sermons soothing anodynes, the very lethal chambers of Christian faith? Did that professor that night build or tear down our Methodist faith?"

II. Modernism has invaded our schools and the New Theology is rampant in the teachings of the great Protestant Colleges and Seminaries. The Baptists are reaping a fearful harvest from the teachings of their big men at Chicago University, Rochester, Crozier and other institutions.

Professor Drake (Baptist) says: "The traditional conception of Christianity as the only true faith and all others false, was a presumptuous and narrow conceit. . . . Jesus shared the ignorance of men. He knew no science, was possessed in the last months of his years by a pathetic conviction which can only be called a pathetic delusion. . . . In the Buddhist scriptures are many passages more truly inspired than the less inspired parts of the Bible."

Professor Vedder, of Crozier, in one of his lay sermons says:

"Most theologians and preachers declare very positively that there is a place called Heaven, where the 'saved' will forever be happy in the presence of God. There may be such a place; nobody can prove that there is not. But neither can the preachers prove that there is such a place. There is no adequate ground for their confident assertions. When they tell us that there is a Heaven, and all about its conditions and life, as if they had actually been there and had brought back plans drawn to scale and complete specifications, they are just 'pushing wind.' They know no more about it than you or I know, and that is just nothing at all."

This same gentleman says, regarding the Blood Atonement: "Especially repugnant to our best ethics is the idea of sacrificial expiation. Of all the slanders men have perpetrated against the Most High this is possibly the grossest, the most impudent, the most insulting."

Union Theological Seminary of New York, is notoriously liberal. Dr. McGiffert, the President, for example, in his book on "The Rise of Modern Religious Ideas" says (on Page 206) that the changes in theological thought today mean, as he puts it, "a revolution in the old conception of salvation;" and just what this "revolution" is he makes plain when he says further: "What man requires is not regeneration in the old sense or a change of nature, but simply an awakening to what he really is." Yet Jesus said: "Ye must be born again." Writing in the *American Journal of Theology*, Dr. McGiffert said further:

"We have learned, not to think of the Bible as the final and infallible authority, and have come to see that there is no such authority, and that we need none. The result has been a change of simply untold consequence. The conservatives who feared and opposed Biblical criticism in its early days, because they saw what a revolution it portended, were far more clear-sighted than most of the liberals who thought that it meant simply a shifting of position. The chasm is deep. What is before us no one knows."

One of the most radical among the Baptists was Professor George Burman Foster of University of Chicago. In his book, "A Guide to the Study of the Christian Relig-

ion," he says, page 736, "The sum of what I have just been urging amounts to the profoundest change of thought known to history. One may say that not supernatural regeneration, but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not divine expiation of the cross, but the human heroism—or accident—of the cross; . . . not Christ the Lord, but the man Jesus who was a child of his time; not God and his providence, but evolution and its process without an absolute goal—that all this, and such as this, is the new turn in the affairs of religion at the tick of the clock."

In the Methodist Church we have many liberals and they are doing untold damage to the Methodist faith. Our Theological Seminaries are hot-beds of heresy. It is a well known fact that Bishop Pierce of the M. E. Church, South, was strongly opposed to theological schools. Writing to Bishop McTyeire he said:

"It is my opinion that every dollar invested in a theological school will be a damage to Methodism. Had I a million, I would not give a dime for such an object. That is plain. So I advise.

"I cannot 'conscientiously help forward the work' of providing a theological school, and therefore I feel obliged to hinder it," if I can fairly. I am against it—head and heart, tongue and pen—"now and forever, one and indivisible." I pray most sincerely that the theological scheme may go down to the shades of oblivion.

"Let the Church ponder this remark—our greatest preachers, intellectually considered, are not our most useful men. We are beginning, I fear, to deify talent, and talk too much about the 'age' and 'progress,' and the demands of the times, for the simplicity of our faith, or the safety of the Church. Not by might or power, but by my Spirit, saith the Lord."

One of the chief centers of Methodist "new theology" is Garrett Biblical Institute. This school stands as notoriously liberal. A minister who studied there tells of what is taught in Christian Doctrine. He says:

"But the rankest of all was what we received from a professor in Christian Doctrine. This man told us that doctrine was always changing, therefore we could not ac-

cept the findings of Paul or any other such authority. He also stated that since revelation is progressive, we must of necessity know more than even Christ himself. This man attempted to knock the very bottom out of the atonement, entirely repudiating the accepted orthodox views. He said that the requirement of blood for any man's sin was heathenish, brutal and unlike God. He stated that Christ was put to death by a handful of men who "murdered" him as they would any other. Paul, he held, was steeped in the heathen practices of his day which demanded the shedding of blood for the remission of sin, such as Mithraism, etc. And when we quoted such passages as "He bore our sins in his own body," "Having made peace by the blood of his cross" and "the blood of Jesus Christ, God's Son, cleanseth from all sin," he called these into question by asking who wrote them, when and why, and discounted them because of the men who wrote them and the times in which they lived. He held that we were not saved by the death but by the life of Christ, and that the cross was only 'in the heart of God,' being his yearning for the salvation of mankind. This professor said he would not accept anything that would not fit his reason, otherwise it would be drifting into Roman Catholicism, which accepted unreasonable beliefs without any question. He stated that the difference between those who held to the old views of inspiration of the Bible and the Catholics was that the former had a paper pope, which was supposed to be as infallible as the pope of Rome. So rank were the views of this man at times that I have seen nearly the whole class go to his desk and protest at the close of a session. And in reference to prayer, one of the professors held that prayer was merely subjective. God's plans could not be changed by our little wants or frail judgments. All that prayer did was to place one in a better frame of mind toward the will of God."

Another student takes copious notes of things taught in the class room and reports as follows:

We have no proof as to the existence of a God, but we are inclined to think if there isn't one there should be one.

We question if Jesus knew if there was a God or no;

Conversion is a matter of education. Only those who have sinned need it.

The story of Lazarus, and the rich man in torment, has no reference to the next world, whatever, but is used merely to show the stupefying effect of riches.

Emotions produced in revivals are self-induced and God does not sanction these.

The story of Genesis is a Hebrew myth.

The wane in the revival spirit is a development, not a decay, in religion. It is because of their inherent weakness.

The function of crowd action in revivals is to re-enforce the authority of dogma and keeps toleration alive. The individual feels himself burst into a realm of joy not by solving the problems of life discriminatingly but by forgetting them.

The best way to fight sin is to ignore its power.

The modern decreased sense of sin indicates progress and a radical development in religious circles.

It is far more Christian to speak and teach the positive good of Christianity than to waste time in considering the sinfulness of sin.

We are inclined to doubt whether God still requires a propitiation for sin.

The all-important question today is not what must we do to be saved, but what must we do to be of service.

We used to speak about saving souls; now it is just saving men.

The writers of the Bible were inspired just as is a poet—that is, a muse, and not God directly speaking through his pen.

The greatest virtue of God is not love but justice.

We do not believe at all in the miraculous as such. It can all be explained on a more intelligible basis.

The element of doubt in religion is one of the surest indications of progress.

This is the school of which Bishop Nicholson writes: "I believe thoroughly in Garrett. No single million asked from the Church for any purpose will in my judgment yield larger returns than the million and a half asked for Garrett Biblical Institute."

Education and Religion.

Rev. Paul F. Douglass.

OVER a century ago George Washington declared that the "Strength of a republic is in the character of its citizens, their intelligence, and their morals, inseparable from their religion." Today, though the church has made and is making tremendous gains, religion and morals seem to be declining among the younger generation. This younger generation which we hear so much about is typified by contempt for authority; it clamors for freedom and liberty, little realizing that liberty unrestrained is not liberty at all but servitude. That man who has the most liberty is, indeed the most servile.

This new spirit is manifested in most of our American colleges. Young people—I must not say young men and women—take great delight in puffing a cigarette which their mothers, struggling to get money enough to give them an education, have forbidden them to touch; dancing passionately upon the money which their fathers have earned before a sweltering blast furnace or among roaring machines; drinking deeply of spirits; playing poker madly. No more pronounced opposition to the Volstead Act can be found than among college students. At a recent dance at Wesleyan University the son

of a Methodist bishop was found drunk and excluded from further undergraduate activities. This let-down in morals permeates all classes and characters of students. The modern college of today will do one of two things for the man—either it will build in him such a strong character as to make him destined for success by resisting the worldly things, or, in the greater number of cases to develop a vacillation of character that resists nothing, that accepts everything without thought as it accepted the cigarette, the pocket flask, the poker game, and the disgraceful dance. As our colleges turn out such character, our nation will become weaker and weaker, and we shall no longer be able to look up to the university graduate as the leader of our world.

This kind of life is no longer confined to the colleges alone but is spreading to high schools and grammar schools with disastrous results. The vulgar dance, the poker game, and the pocket flask have been adopted here in the mad craze for liberty and freedom. There is nothing uplifting or creative in such things and the result is the appalling growth of child marriage and of child suicide. For a time this dangerous condition was attributed to the war; but now that the war is over, now that we have settled down into the nor-

mal course of events again, that excuse no longer holds. These two curses that will threaten the life of our country in a generation are still increasing. Study these figures very carefully and learn the story that they tell. In 1919 there were 477 child suicides reported; in 1920, 707; in 1921, 858; in 1922, 900. The average age was sixteen for boys and fifteen for girls. Many of these deaths are due to the most trivial of causes. For example, one girl ended her life after bobbing her hair which caused a mental depression; another "just to get a new thrill," as she said. They seem to lack something in their lives, something that will raise them above self, something that will show them that they have a destiny to fulfil, that they have a duty to others.

Child marriage is becoming most serious—almost a direct result of the dance mania. To quote from the report of the Save-A-Life-League as reported by the press, "In 1920 there were 1,600 boys and 12,000 girls fifteen years of age in the United States listed as married, and nearly 500 of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,222, seventeen, 7,690; eighteen, 25,644. Girls who had mar-

(Continued on page 6)

SEMI-MONTHLY SERMON.

Rev. Luther Bridgers, D.D.

THE FATHERHOOD OF GOD.

Text.—Luke 11:1, "When ye pray, say, Our Father."



HIS statement was the reply of Jesus to his disciples who said unto him, "Lord, teach us to pray." It is the opening words of the lesson in prayer which Christ gave to his anxious disciples. "Our Father" is a marvelous revelation which throws light of glorious interpretation on the matchless words which follow.

Prayer is the address of the soul of man to his Maker. It involves a mental conception as a means of expressing the needs of the heart and back through which God reveals himself as the giver. This conception of God must fall short if left to human reason, for man by reason cannot find out God. It must find its answer in Divine Revelation. A universal consciousness of human frailty and need has inspired men everywhere to pray. A spark of the Infinite in every human breast has challenged this universal desire for God and given rise to religious thought. Man is constitutionally a religious being, and wherever you go, whether in civilized lands or the jungle, you see man making some sort of effort to find an approach to God. Heathenism is, after all, nothing more nor less than an unaided reason seeking after God. Natural Religion is the path of human research with way-marks of reason at every turn of the road pointing man onward toward God. It leads on and on through all the phenomena of nature, and with increasing light inspires the seeking mind with confidence; but, when human research has swept on beyond the deductions of the mind and exhausted all the claims of its seeking, man stands on the highest peak of his investigation and looks onward and upward across the chasm deep and wide beyond whose shadows lies the rest of faith for which his soul craves. Unless God speaks in answer to his cry, his hopes must pass on over the rock and hasten to oblivion. Your conception of God must type your whole religious life. The fact of God is the mud-sill of the Christian system and upon a clear revelation of him rests the claims of the Christian Faith.

Atheism flatly denies the existence of God. Its teaching is contrary to all natural feelings and needs. It says the world affords no evidence of intelligent beneficent design, but rather of chance or fate and malignity. "Atheism and Materialism go hand in hand as do atheism and pessimism." Virtue and vice lose their eternal significance. Since everything is necessary, there is no responsibility, no atonement, no redemption, no future either of reward or punishment. It provided no incentive for life. It neither satisfies the mind nor the heart. Some atheists are bold and blasphemous; others are saddened by their own conclusions. Man cannot rest here. He must find his God.

Materialism says that there is no need of a God. It traces all being and all events in this world to matter and denies the existence and operation of any power outside of nature. It measures man by mathematics instead of by metaphysics. It has done nothing to equalize the rights of men, it has built no hospitals nor orphanages, has no program for the help of the poor nor comfort for the man hastening on to the grave. It is soulless and cruel, leaving man in his struggle at the mercy to the laws of force inherent in matter.

Deism denies the possibility of a supernatural revelation of God. It makes God necessary to the beginning but not the continuance of things. It leaves him only indirectly related to his world, and makes the laws of nature more powerful than the God who

made them. It declares the effect greater than the cause, which is logically impossible. It destroys the sweet privilege of prayer.

Rationalism, while it claims to accept a supernatural revelation, accounts for the supernatural on the basis of reason. It claims the dignity of superior intelligence and scorns the Bible which it calls tradition. Under rationalistic teaching the Bible loses its Divine authority and its miracles become nothing more than trickery and mental delusions. It brags on the Christ while it denies his virgin birth. It destroys faith and fosters doubt. It is blasphemy.

Pantheism declares that God and nature are identical. It destroys the personality of God. It makes all things divine. It leaves the soul adrift upon the restless seas of uncertainty. The modernists are couching its deception under the plausible doctrine of "The Universal Fatherhood of God." It claims that all men are God's children, both saint and sinner; and if followed to its logical conclusion it denies the existence of sin and ascribes to finite man the attributes of the Infinite God.

Even among God's people there are misconceptions. Some look upon God as a tyrant. The dominant element of their religion is fear. Others look upon him as a machine, and with no vision of his tender mercies they suffer under the uncertain, unseen possibilities of a veiled future; while others think of God as some mysterious entity who dwells in the distant eternities and who cannot be approached by his subjects. These conceptions offer no place to rest the faith but leave the victims "Ever learning and never coming to the knowledge of the Truth." The God of Abraham and Isaac and Jacob "who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." These things which were hid from the wise and prudent, he hath revealed unto us who were "babes in Christ." The first great mission of Jesus was to reveal God as a Father. Amid the muttering thunders of Sinai God's "Thou shalt not" filled the heart of man with fear; but when the Heavenly Father spoke at Jordan and said, "This is my beloved Son," the world drew near with confidence and rest. Thus through the touch of human sympathy, Christ dispelled man's fear and enthroned love as a tie of reconciliation between God and man. "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not in the flesh but in the Spirit; therefore, through him we have not received the spirit of bondage again unto fear, but we have received the spirit of adoption whereby we draw near and cry Abba Father."

"The Spirit itself beareth witness with our spirit, that we are the children of God." And if children, then heirs; heirs of God and joint-heirs with Christ." "For as many as are led by the Spirit of God, they are the sons of God." These things then are spiritually discerned. The relationship through which God reveals himself to his children is a spiritual relationship. The prevalent false doctrine of the "Universal Fatherhood of God," which at first sounds plausible and beautiful, under careful examination reveals a deadly subtle error. God is the Father of all men in the sense of creation and in spite of man's sin God looks upon him in loving pity. But there are two distinct families in the world and two distinct fathers of men. One is God and the other is the devil. Christ said to the sinners "Ye are of your father, the devil," and he said to his disciples, "It is your Father's good pleasure to give to you the Kingdom." Most of the false doctrines of this age embody to some degree this false

conception of God. Wherever you find it, you will find that it lacks a keen conscience on the questions of sin, and that it assumes a protection while it winks at sin and dishonors God.

There are terms used in the Bible to reveal the relationship of God to man. We read about the servants of God. It is a blessed thought to think of being servants of God, but this term reflects more the humility of the Christian than it does the attitude of God toward man. Christ said, "Ye are my friends if ye do whatsoever I command you." Friendship is a deeper relation than that of a servant. It involves not only service but confidence. The servant serves for wages but the friend serves for love. Brotherhood is mentioned as the relationship between Christ and his disciples. Brotherhood suggests family relation and heir-ship and is a stronger term than friendship. Through brotherhood with Christ the eternal riches of heaven are vouchsafed unto us; but, as wonderful as these relations are they do not reach the highest level of Christian privilege. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, now are we the sons of God." "When he shall appear, we shall be like him," for "we shall see him as he is."

In the relation of sonship the soul of man finds its complete rest in the thought that it is privileged to bear again the image of God which it lost by sin in the Garden of Eden. God says, "Be ye holy for I am holy." The appeal of God's call to holiness is the vision of his person, which image the soul longs to bear. While service brings wages, and friendship secures confidence and love, and brotherhood offers inheritance, sonship, through the impartation of divine life, calls men back to God to bear his image.

To be like God does not mean to be equal with God. There is a universal law of parentage which loves to look into the face of the child and see its own image. If we would please our heavenly Father we must let the distinctive mark of our heavenly relationship so stamp our lives "that others seeing our good works might glorify our Father which is in heaven." I have a little boy at home. When he was born, in spite of all that I could do (?) they would name him Luther, Jr. When friends tell me that he looks just like me, I sometimes try to act a little indifferent, but the fact thrills me with pride. I love to look into his precious face and see my own image. The greatest dream of my heart for him is to be able to see my glory reflected in his life. If this is true of man, what must be the jealous desire of our heavenly Father for his children. As a challenge to this father's desire, it is the universal desire of the child to be like his father. This mutual desire of father and child builds the courage of Christian strength. My little boy dressed up in my shoes and coat and put on my hat one day and stood before his mother and said, "Mother, don't I look like daddy?" His daddy was enthroned in his love and confidence and his greatest desire was to be like him. If our desire to be like God finds a challenge in our love, we will gladly forsake all sin and seek above all else to please him. Not long ago I returned home one night on a very late train. I had been gone for several weeks. The next morning while I was still asleep, my little boy slipped over to his mother's bed and said, "Mother, what did daddy say about me last night when he came home?" Are we concerned about what our heavenly Father thinks of us? Do we rather seek the applause of the world?

There is a blessed thought of comfort in the fact of God's fatherhood. Though he flung worlds from his fingertips and stands back behind the execution of the laws of the universe, yet he is mindful of the least of his children. "There is not a sparrow that falleth to the ground without his notice." Even

the hairs of our heads are numbered. The incarnate life of Jesus which led him through all the avenues of human suffering and need revealed to us the fact of God's love and infinite mercy.

"There is not a cloud so dark but his love shines through,

Not a shade so deep, but his face we view.
For his arm is strong and his heart is kind,
All who in him trust shall a Savior find.
There is not a teardrop fall but the Saviour knows,

And his great heart throbs with our bitter woes,

For he knows our flesh and our feeble frame,
Every pang we feel, he has known the same.
He's mighty to save and strong to deliver."

"If ye then being evil (or imperfect) know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him." "My God shall supply all your needs according to his riches in glory by Christ Jesus." "If ye shall ask anything in my name, I will do it, that the Father may be glorified in the Son." Could we ask more? O blessed providence and marvelous love! "Blessed are the pure in heart for they shall see God." "In my Father's house are many mansions." "I go unto my Father." "I will come again and receive you unto myself." "When he shall appear, we shall be like him for we shall see him as he is." No, infidels cannot take from me my heavenly Father. Bless his name. I expect to see him some day face to face. The glory of the vision calls me on; but,

"We shall not wait till the glorious morning,
Breaks on our vision so fair,
Now we may welcome the glorious dawning,
Now we his image may bear."
When ye pray, say, OUR FATHER.

Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 3.—THE BOOK OF GOD.



HERE is something tangible about a book. You handle it. You know it by the feel. It's in plain print, black on white, words you know the meaning of

without stopping to think into them. If it's a thoughtful worthy book you read and muse. And you are changed, maybe imperceptibly, but really quite radically.

Now, there is one outstanding book. It stands quite by itself. In its claim for itself, its power among men, its history, the place commonly given it, its distinctive quality of inspiration, even in the enemies it has made, it stands quite alone.

It is the old Book of God. It is the one book to which by common consent that little word "the" belongs, the Book. It was inspired. It is inspired. That simply means the breath of God was in it, and is. His Spirit was in the men who wrote, guiding, controlling, inspiring, a supernatural touch through the human natural medium.

It is a book like any other, paper, print, stitching, plain words. Its contents must be got through reading and thinking, like any other book. It is unlike every other book in this, there's a living Presence in it.

It reaches into your thoughts. It searches the innermost recesses of your spirit. It touches deftly, unmistakably, your motives and purposes. It lays bare to your eye the inner hidden things.

And there's a distinct touch of life to it. It quickens brain and thought and the part of you that chooses. There's a rugged strength now in your decision that breaks habit, and shapes new ones.

It's a mother of books. It contains the old-

est authentic history. All the roots of modern jurisprudence run down into the Mosaic code. Political economy and moral philosophy find their basic principles here. Its laws of sanitation, of hygiene, of diet, and of business ethics, originating here, are accepted standards.

It is not a scientific book. Yet its statements never conflict with the latest findings of science. Its ideals of life, personal, national and racial, can be found nowhere else except as inspired by its pages. Its literature, its love stories, its biographies, are unapproached. It contains the key to the intricate tangle in which the world finds itself today, the one key, the master key.

There's a fine modesty in its pages, and yet the most stupendous claims for itself. It claims to be a revelation from God himself. It tells what reason cannot reason out. True reasoning and this revelation are fellows, working together to reach full knowledge. It reveals the past, otherwise unknown, and God's purposes, and plans for the future, that otherwise could not be known.

It's a singularly honest book. It tells with frank bluntness the glaring moral failings of the men God used. He had to use some one. He got the best there was. He sternly rebuked them, and plainly points out their moral breaks.

This book is the moral standard of life. There must be a standard, or all life goes askew. A yard-stick for cloth, a foot-rule for timber, a sixteen-ounce bit of metal for sugar, truthfulness in speech, honesty in trade, a recognized propriety in cultured circles, a Gray's anatomy for physicians, a Blackstone for lawyers, and God's Book for strong winsome life and rest of heart.

The scholarship of the nations, and of the ages, has been devoted to the task of giving us this Book in our mother tongue, as to no other task. Its utter dependability from the scholarly standpoint is beyond question. The variations of translations in various versions have to do with incidentals, important incidentals, but never with vital things.

The modern English and American Revisions have the advantage of the most recently found manuscripts, the latest scholarship, and the paragraphed printing. But one can rest content that the old common version is the most remarkable bit of translation ever done. In it we have the very Word of God, in plain English, a sufficient guide for daily life.

And it is not a big book. Familiarity with its pages by daily touch makes that clear. A daily habit, a settled method of thinking of it as one book, and reading it from opening page on, as a story, ignoring for the time being, chapter and verse, gives a fascination to its pages. And the poetical books and prophetic will fit into the story-part as drawers into a well-made bureau, as will Paul's letters and the others, into Dr. Luke's story of The Acts.

The practical key to this Book is simply this, reading it habitually, quietly, with mind alert, simply reading it, giving one's self up to it for a bit of time daily, and yielding the consent of one's life to its teachings and spirit. The famous artist kept the bright colored stones always in sight to tone up his sense of colors. The sailor keeps his eye constantly on compass and chart.

That's the thing here. Reading it habitually tones up the moral sense, clears the vision, steadies the feet, poises the judgment, stiffens the will, gentles the spirit, comforts the heart, quiets the nerves, and sets the day's work to music.

But, in sharpest contrast with all other books, it makes you face a personal decision. There's no personal appeal in Napoleon or Cromwell. No decision presses in. But here the Man of the Book looks into your face. He calls you to choose. And you do, this way or that. You are never again the man you were.

No. 4.—The Beginning of Man.

A Pre-view of the Big Convention.

SOME weeks ago the readers of this paper saw the announcement of the General Convention for the Promotion of Holiness, signed by about fifty leaders and representatives of the Movement in the United States. The date is September 11-16. The place is Cadle Tabernacle, Indianapolis, Indiana. Recently the writer preached in that tabernacle and appealed to the Gipsy Smith Choir composed of twelve hundred of the serious, consistent residents of the city, requesting their co-operation in the singing of the convention and securing a virtual pledge from a large fraction of the choir. There is evidence that we shall have a considerable growth of interest throughout the city of Indianapolis, and it is believed in Indiana that their capitol city is ripe and ready for the impact of this great national and international holiness convention.

The committee designated to prepare the program consists of D. L. Speicher, C. A. Lovejoy, J. L. Brasher, M. G. Standley, G. R. Scrugg, H. C. Morrison, W. H. Hansing, C. W. Butler, E. L. Kletzing, Leon Robinson, W. E. Foshier, and the writer who has been given certain responsibilities of publicity work. The committee is determined that it shall represent all true witnesses of the great truth and experience who are willing to co-operate, and that equal and fair opportunity will be given to every sound and well balanced agency of the holiness movement. A number of booths will be provided presenting to the multitudes an abridged view of the products and institutions of the Movement in the United States and even in the foreign field. The program is tentatively made out and will certainly possess compelling interest. Three hours a day will be devoted to prayer. Mighty messages on salvation from all sin will be delivered and altar services conducted. Essential subjects will be discussed and some of the choicest of the brethren as expositors of God's Word will feed the souls of the multitudes with an hour's exposition of the Scriptures every day. The schools that stand for holiness have, in several instances, agreed to furnish quartets and special singers; and large numbers of the most widely known evangelists and ministers have agreed to be present even though they had to readjust their slates at a sacrifice. We are appealing to the people everywhere who are jealous for the influence and success of the movement that they shall make every possible sacrifice of local meetings and programs in order that they and their chosen leaders might get together with us a little while in a convention that will increase the volume of the movement and in our behalf lead to conditions of fellowship and better understanding, with enlargements of vision that will ultimately result in the salvation and sanctification of many thousands of souls.

The convention will be self-sustaining. A local committee, if desired, will secure hotel and rooming accommodations to suit the purse of every visitor, as Indianapolis is one of the best cities for hotel and room accommodations. The people of the world cross continents at their own expense and get together to promote interests of agriculture and trade and propaganda. Let us resolve in answer to this providential call that we shall set apart some time and deny ourselves of some other things in order to meet in this great convention to enlarge the volume of the movement for the promotion of holiness.

JOHN PAUL.

Is there among your acquaintances a person that is a shut-in? If there is could you do them a kinder act than to send them THE HERALD until January, 1924, for 50 cents and pray that it may bring joy, peace and sunshine.

EDUCATION AND RELIGION.

(Continued from page 3)

ried at sixteen numbered 41,600; at seventeen 90,930; at eighteen, 186,645. Many of these children soon after marriage find that they have made a great mistake in their choice, quarrel, separate, get divorced, and supply many of our suicides as well as homicides."

Concerning this state of affairs the *Catholic Vigil* says, "Normal firmness of character coupled with faith in God would steel one's heart to the heaviest blow, would render suicide incompatible with sanity. But youthful suicide is simply inexplicable on any other grounds whatsoever except a miserably faulty system of education."

The South Dakota Legislature recently passes a resolution that suggests an extremely good remedy for the present situation:

"Resolved, That the people of South Dakota be enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material that our children be reared up in the precepts of fundamental righteousness."

"That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence."

"That parents be adjured to exert every effort to restore the old-time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues, of truthfulness, honesty, and respect for the rights of others."

"That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for the parents, reverence for age and experience and that all learning is but the handmaiden of eternal goodness."

"That it is the judgment of the Legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved."

Such an education system would soon drive such press reports as the following from the printed page: "In a recent conference lasting until 1:30 in the morning, concerning the immoral conditions which had developed in a certain high school the principal of the school wept like a child as he considered himself under the burden of guilt because he had introduced 'supervised and correct' dancing in the school. Well might he weep."

Such an education system would leave no child to suffer as Mrs. Honore Willis in her childhood when she did not know God. Concerning the "Tragedy of a Godless Childhood" she says: "Life was not the safe place to me that it was to my playmates who felt behind their parents a brooding, cherishing God. To me, the sky was only an indefinite depth of atmosphere. To them, the sky was the very floor of heaven above which abode the angels. . . ."

"I only knew that a curiously insistent loneliness beset me, at night, or at times when important moral decisions pressed upon me. I only knew that death to me was emptiness and that I dared not think of little hands that once had clung warmly to mine, for always to me they must be icelike, that I dared not recall a gay boyish face—always to me it must be distorted with mortal fear. *A child needs God!* What a pity—what an unforgivable pity—to deprive him of that 'master light of all our seeing.' What adult lives rash enough to take from the child those inevitable intimations of immortality with which every child is born? Not I, indeed! I have seen the soul scars left by such procedure. My children shall have during childhood the exquisite security the godless child

cannot know. They shall have the glory and the beauty that is the birthright of the human, demarking him from the brute. Let them when they are grown play with all the fires of agnosticism, with every social or religious anarchy civilization can parade before them. I care not. I shall have given them as little children a conviction that there exists a Final Mind, an Ultimate Authority, directing the whole harmonious movement. And, because I shall have given that conviction while they are yet tiny, never as long as they live shall they lose God. Life, so swift, so breathlessly swift—and I, learning, so slowly, so very, very slowly and forever urged to teach them—my little children—quickly, quickly the Eternal Truths before they grow away from me and it is too late; while—though inland far they be, their souls have sight of that immortal sea which brought us hither."

Religion is left out of our schools too much. In our colleges, especially, scholars forget that God made man and come to think of man as something which just grew out of the seething slime of the primal tidal beach without any plan or guiding hand, just as the water lily grows up in the pond. They come to think of God as something that developed, that arose from that steaming water of creation. They come to believe that man's transient life upon this sphere is all that there is of mortals, that man will die and that that will be his end. What incentive is there to live good, to fight an uphill fight against those currents which roar about to engulf one? Evolution in our schools is compulsory in one form or another—either in biology or geology or some similar course. Religion is entirely neglected. If it is necessary to teach evolution, then teach religion also to give the young mind both sides of the question. Give him the facts and let him decide which view he will accept. Many are those men who have become educated and risen to everlasting fame with the Bible as their text book, but few those who have become truly educated without its knowledge, though they be masters of arts and sciences. Religion is the most joyful, the most happy, the most free thing in a man's life; it is the most beautiful background and the most inspiring future. Those who lack it feel an empty cavity in themselves and strive to fill it by all kinds of indulgences. It is our duty to show those who know not the pleasures, the liberties, and the freedoms of religion, the true value of faith in God, the Bible, and Heaven. It is the duty of the Christian Church to make an organized effort to make religion and the Bible a part of public education. To do this is our duty to our country, our world, and our God.

Let us by this method direct our country back into those paths of pious devotion and religious fever which are so indispensable to the strength and the well-being of a nation. Let us strive to turn the course of the land into those beautiful channels which Mr. Marsh describes in his poem thus:

"I'm going back to those who hold
That love and faith are more than gold,
Where disillusion comes to pay
Its tribute to the folks who pray.

"My heart goes out these summer days
To country hills and quiet ways,
Where still 'tis good to be alive
Where faith in God and man survive."

Working on the Third Story.

The workmen are now busy on the third and last story of the new Theological Building. As the splendid basement is above ground, the great building will be a four-story structure; the basement story concrete, the first, second and third stories constructed of brick.

There will be seven large excellent recitation rooms in the basement almost entirely

above ground. There will be another fine room for offices. The second story, or the first brick story, will have some lecture rooms, a beautiful chapel, and a number of fine rooms for offices and professors. The second and third stories will have beautiful dormitory rooms for students. Altogether, this will be one of the finest buildings at Asbury College. It will be substantial, commodious and comfortable. It is being constructed with great care and economy. Brother Askins, a devout Christian, and for many years a contractor, is on the ground early and late and very graciously donates all of his service. Dr. W. L. Clark, who has had wide experience and is most successful as a church builder, is buying the material at the very lowest price at which first-class material can be had. The most careful economy is being used, and Brother Clark is getting one hundred cents out of every dollar as the work goes forward. The plumbing, plastering and wiring are going to be very expensive. These three items must be met as soon as possible; they will figure into thousands of dollars. We must earnestly appeal to the people who stand for the Bible, and who desire to see a well equipped, Spirit-filled ministry sent out into the world, to help us at this time. Send in your donations at once. We must not stop the work, and we cannot go forward without the money to buy material and pay the laborers.

Very grateful for past contributions, and very hopeful for more contributions, I am,

Faithfully your brother,

H. C. MORRISON.

"Godliness with Contentment is Great Gain."

Rev. M. M. Bussey.

These are indeed wonderful words, great in depth, marvelous in scope. So great are they that a beautiful and useful life can be erected upon them. If these words were needed in the days of Paul and Timothy they are doubly needed in our time.

Notice, "Godliness," with all that word means, "with contentment is great gain." This implies that godliness could be had without contentment. But it would be like the man whose legs are not equal, like the cart with one wheel, not rounded, not full, not complete.

How many there are who strive after godliness, but do not strive after its companion, —contentment! How many good people who are restless and discontented! Their vaults are empty. The great gain, the rich treasure of contentment, peace and rest are gone. They are as disturbed as the banker whose place has been looted and the treasure stolen.

Dear saint, if you are in divine order, if you are in the place your wise heavenly Father has placed you, if the Captain of your salvation has commanded you, yes *you*, to hold that fort, to live there, to labor *there*, then if you have no contentment, cultivate some; grow a crop. Strive as hard to gain contentment as you strive to maintain godliness and you will be surprised and delighted how quickly it will come. In the great gain that contentment brings there will be many delightful things for you personally, which you will enjoy very much. Clearer mind, stronger body, more time for rest and work, greater blessing to others, more fruit for the Master.

Then if you are shut in and there is no visible fruit, you can rest in the plan of the Master. Moses forty years in the wilderness, Elijah in the rough country of Gilead, Paul three years in Arabia, John the Baptist in the wilderness, was for the making of character, the moulding and training of the man. Make capital of your surroundings. Help God to help you make and mould character which is very valuable in this world and the world to come.

Yes, "Godliness with contentment is great gain."



WORKERS TOGETHER WITH GOD.



BROTHER STANLEY JONES' LETTER.

After returning from China I spent a few days at home and then started South for a long series of meetings in various places.

The first series was at the Marramannu Convention among the Syrians. This was the only place where Dr. Eddy and I were together in India. This year the Convention was larger than ever. They put twenty feet more to the Tabernacle and yet there were thousands on the outside. The last few days the number in the audience arose above thirty thousand. We felt this year that in addition to making a drive for definite conversion and full consecration we should try to get the Church to be willing to take in the outcasts on an equal footing and to receive them into their communions and churches. The last Sunday morning the appeal was made, there was a tenseness that told us that the Spirit of God was working. Then they voted on the question. The fifty priests stood up affirming, there was a sea of hands on the men's side, and the same with the women. The Bishops then threw themselves behind it in short speeches. It was a great moment, for the crust of centuries was being broken and a great people were facing the call of the unevangelized about them and were responding. They had been doing it spasmodically and as individuals here and there but never before as a Church. To cap it all we had an inter-caste dinner in which a hundred Syrians, a hundred outcaste Hindus, about 60 high caste Hindus, some Mohammedans and some of us sat down for an inter-caste meal. It was the first time that such a thing had ever been done in caste-ridden Travancore. Since the Convention another has been held. We thank God for the greatest Convention we have yet seen, for thousands not only entered a new life, but found a new vision.

After this I had series of meetings for educated Non-Christians in various places. I had felt for some time that I ought to try a new method in dealing with them. At Trivandrum we had large crowds of Non-Christians out, probably a thousand each night. The last night I put this up to them: "I will leave the question of baptism to your consciences. But will you here and now accept Jesus Christ as your Lord and Master, openly and before all, and will you begin a Christian life?" I asked those who would do this to stay at the close and meet me in a room at the back. Trivandrum is a very orthodox Hindu city and I wondered how many of them would do it. I expected four or five to respond. To my surprise I found a hundred Hindus there. I told them how to accept Christ, how to put the habits of prayer and Bible study and service into their lives. I asked them to repeat a prayer of confession and surrender after me sentence by sentence. They did so. A few months before the whole city was stirred over the baptism of a girl, and here were a hundred Hindus openly and frankly accepting Christ as their Savior and Lord. Out of this number I do not know how many will be baptized. We have formed a class of them to help them live the new life. A Christian judge is taking the class.

In Madura the next place we had a harder time, for the city is the center of S. India Hinduism. Nevertheless we had eighteen Non-Christians stay in the aftermeeting in the College responding to the same proposition mentioned above.

At Chittoor we did not feel that they had sufficient background of teaching to make the appeal so we asked them to come into Bible classes. We had the meetings here in the theatre.

The best series I had in S. India on this trip was Rajahmundry. Here the meetings were held in the Town Hall which was packed each night. The last day of the meetings was Gandhi Day, the anniversary of the day on which Mahatma Gandhi went to jail. It was observed throughout India by the Nationalists. The night before one of the Non-co-operators (those who are opposing Government) arose at the close of the meeting and asked in behalf of the Non-co-operators that we merge our two meetings, asking that I come to their huge meeting on the common and give the address there and they would furnish the interpreter and I could give the address announced for our meeting. It was a wonderful invitation and I would have accepted but the next night was the last day of the meeting and I wanted to have an aftermeeting which I could not have had, had I accepted their invitation. In spite of the other meeting going on, we had the hall packed again, and in response to my invitation to surrender to Christ we had about forty of the finest men in the audience stay for the aftermeeting, some of these were lawyers and other substantial men. How many of these will ultimately be baptized I do not know, but it was fine to see them publicly take their stand for Christ.

After this I came North and attended the dedication of the new church at Sitapur. It is a splendid new church—a gift from the Centenary.

I had a class at the Bareilly Convention to study how to bring these high-caste educated men to Christ. We had a fine class of missionaries and Indian workers in it. I am doing this a good deal now,

for many are eager to study how to reach them. I am holding three series in the hills this summer for missionaries.

At Fatehgarh, we had a local raja or petty king as chairman of one of our meetings. Here I met an old man who was at the head of a movement within Hinduism to "hasten the Kingdom of God." He was gathering around him disciples and trying through them to bring in the Kingdom. He was permeated with a great deal of Christian truth. His face beamed with God's love. He wanted to come along with me, but it could not be.

In Gujarat we had the finest time I have had this whole year. At Baroda the Baroda Literary Society composed of Non-Christians took charge of the meetings and made all the arrangements. The meetings were held in the large theatre of the Maharaja. Baroda is one of the most enlightened of the Native States of India. The Prime Minister of the State was chairman of the meeting the first night and the Prince the second night. It was great to put up the Gospel to about a thousand of the leading men of Baroda State. It was like talking to a whole State. They gave great attention as I put Christ before them. The Prince invited me to come to see him at the palace the next day. I had over an hour with him and urged him to give himself to Christ. Drink has hit him very hard. He said that he was educated in Oxford with MacCaulay in one hand and a whiskey glass in the other. Here he was in the midst of this grandeur, but smitten with evil. I looked at the court jewels, one necklace which is worth \$560,000. Altogether they are worth seven million dollars. But the One Pearl of Greatest Price which I had found at a Methodist altar of prayer was worth them all—and more.

At Nadiad the Non-co-operators had charge of the meetings. Here we had about a thousand out each night, practically every man there a non-co-operator. The whole audience wore the white home-spun, the national costume. As they rose between the close of my address and the closing prayer they gave the nationalistic cries of "Bande Mataram" (Hail to the Motherland) and "Mahatma Gandhi ki jai" (Hail to Mahatma Gandhi), but they became perfectly quiet as I began my prayer. During the day I had long talks with the leaders of the movement. One of them had just come out of jail—political prisoner. They were most sympathetic toward Christ. They were trying to paralyze the Government of the city by refusing to pay taxes. Men were moving through the city with sandwich boards on them saying "Refuse to pay the taxes. Let them sell you out. Do not strike back. Suffer. The tears of the weak will undermine the strongest wall." They were perfectly orderly. Several times we had groups of these leading men for a Round Table Conference in which I would let them ask questions. It was great to get heart to heart with them. There was real power in the meetings.

At Surat I was with the Irish Presbyterians and stayed in the room that David Livingstone stayed in while he was visiting India to see about a colony for his freed slaves. Here I had an aftermeeting with the Non-Christians and there were about fifteen leading men from the Hindus and Parsees, with one Mohammedan, a descendant of the late king of Surat. They formed themselves into a band to help live this new life and to serve the city. They will do fine work for one was a leading Parsee doctor who was already doing fine work for the city.

In Bulsar the Parsees gave us their High School for the meetings. Here, too, we had a fine time. But my space is at an end so I must stop.

I have left out some places where we had equally good times as these places mentioned. I find an increasing interest in Jesus Christ. He is moving upon India as soul with power. It is a great time to be alive, and to be alive in India. It is a joy to know that these things are being accomplished by prayer. When we see this new day dawning we know that prayer is bringing it on, with our thanks for those who have been and are praying and helping financially.

Your brother,

E. Stanley Jones.

P. S.—We expect to leave India for furlough in March, 1924.

GREENSBORO CAMP.

It was my privilege to be with Bona Fleming and song leaders, Prof. R. A. Shank and wife in the above camp. This camp is held at the close of the Bible Training and High School. Rev. W. R. Cox, General Superintendent of the Pilgrim Holiness Church, is the president of the School. He is assisted by Sister Cox and an efficient faculty. They have a splendid modern three-story brick building, large, commodious, and well equipped for school work. They also have a large brick church with a good membership in connection with the school. Brother and Sister Cox have been in Greensboro for eighteen years and are held in high esteem for their faithful, clean, sacrificing lives and successful labors. They deserve the prayers and help of all the holiness people in this time when there is so much opposi-

tion to genuine holiness activities. Brother and Sister Cox always take the workers into their own home, and they know how to entertain hard worked evangelists. God bless them.

The meeting was held under a large tabernacle seating twelve hundred people. We needed one seating two thousand to care for the large crowds that came to hear the gospel. While people stood all around the tabernacle where they could see and hear, not one time was there any talking or disturbance; they seem to hang on the words of the speakers. We did not keep an account, but I think we would be conservative to say three hundred souls knelt at the altar and most of them prayed through.

Brother Bona Fleming preached in power and with efficiency. God blessed "The Shanks" mightily in singing the gospel. The school choir and band added largely to the music of the camp. They have one of as fine brass bands as one will find at any of the holiness schools. Brother Greeson, pastor of the local church and Brother Stikeleather, District Superintendent, were great adjuncts to the meeting. There was much praying at all hours of the day and night most, for the work and for souls. Rev. R. G. Finch, General Superintendent of Foreign Missions in the P. H. Church, and Rev. G. A. Schoombie, returned missionary from the British West Indies, inspired us with many good missionary talks. Brother Schoombie is a real missionary, and is accomplishing great things for God.

The missionary day was a great day, not only for addresses, but for giving as well. All the special services were seasons of great refreshing. The Bible School service on Sunday morning was a great service. For all purposes about \$5,000 was given. At times the meetings were very hilarious. These folks believe in demonstration; while the writer is not so demonstrative he enjoyed it all. We enjoyed the camp, the people, and the workers. There was perfect harmony throughout. May the Lord continue to bless these good North Carolinians. Brother and Sister Cox are among the elect. They are both very capable and holy souls. May the blessing of God be upon all genuine holiness works. We shall always remember this camp meeting with gladness.

Yours for souls,

J. B. McBride,
Pasadena, Cal.

TENT CAMPAIGN ON CHICAGO CENTRAL DISTRICT.

I have just made a trip through the great state of Wisconsin in the interest of Home Missions. I have been tremendously encouraged as I get in close touch with the religious forces of this great state. I have had occasion to correspond and by personal touch to come in touch with hundreds of people who are intensely interested in getting the Gospel to this great commonwealth. It is very encouraging to find that the quality of full salvation people in Wisconsin is way above the ordinary. It is also very encouraging to know that people and the places are really begging us to come to them with the Gospel.

Quite recently I met up with Rev. C. S. Driskell, who has had one of the most outstanding full salvation works in the state. He being about fifty miles northwest of Madison with others is the head of a work that is reaching in every direction. They have a great camp meeting. This year they had at their camp 2,000 and 3,000 people at night. Their altars were crowded, and the camp meeting of the old-fashioned swing and sometimes the meeting would take on great proportions and run without preaching at all. Bro. Driskell and his good wife with others are taking the Gospel and full salvation in every direction.

I find that there are people all over the state banding themselves together to push the truth as never before. A brother, J. J. Schramm, one of God's elect saints, has built a tabernacle near Arcadia. Rev. P. A. Dean is establishing a camp meeting in Northwestern Wisconsin and reports a good meeting at Balsam Lake. Rev. B. T. Flanery and Bro. and Sister Driskell are opening up a tent campaign at Clam Falls, with the prospect of an organization of a Nazarene Church. Evangelist C. H. (Jack) Linn is preparing to build a tabernacle at Oregon, Wis., his home. He also plans to put on at least two meetings under his new tent between now and cold weather. Yesterday we organized two Nazarene Churches in Wisconsin, one at Madison, where Evangelist B. T. Flanery and Singing Evangelists Chas. Buss and wife conducted a most successful camp meeting. We had a fine class to come into the new church and the outlook is most encouraging. We also organized a good church at Oconto, Wis. We are making preparations to organize four more in the near future. God is opening up in a most gracious way.

While Wisconsin is a most difficult field in many ways yet we have had the most encouraging reports. We are having some fine campaigns and God is blessing the people. My heart takes courage to press the battle and bring the Gospel to fields where its fulness has never been preached.

E. O. Chalfant, Dist. Supt.

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(Continued from page 1)

driving of the saloon out of the U. S. would have gone to the baseball park to find him; but God knew that there were qualities in Billy Sunday that would powerfully appeal to the multitudes.

It is the business of men to encourage those who are called to preach to undertake the super-human task, to assist them in preparing themselves for their work, to instruct, warn, and encourage them in seeking to accomplish the greatest good and bring about the best possible result. But it is the office of the Holy Spirit to set up the deep inward cry within the human soul—"Woe is me if I preach not the gospel." When the time of testing comes, and that time will come in the history of all ministers, he must be able to say, I have not gone to war at my own charges. In poverty, in adversity, in time of opposition and hardship, that no man can be able to anticipate, the messenger of the Lord must be able to lie upon his face and say thou hast called me. Thou must sustain and strengthen me. Thou who hast sent me must go with me. How comforting to the heart of the preacher in the lions' den of jealousy and opposition, in the fiery furnace of trial and persecution to know that I am here in obedience to the call of the Lord. I have not thrust myself unbidden into this holy place. I have not assumed this obligation and responsibility because of any sort of ambition of my own, or to please and meet the solicitation and wishes of my friends.

The pulpit is a sacred place. The minister is the mouthpiece of God. The people will hear him when his character, his life, his devotion, his earnestness, and the burden upon his soul all indicate that he is not a mere professional, but that he is a God-called, heart-burdened, Spirit-filled messenger from God. The world needs just such a ministry today. God can confer no higher honor upon a man or angel than that he should commission and send him forth to teach his law, to explain his will, to proclaim his gospel, to bring prodigals back to the Father's house, to shepherd his sheep, leading them into the green pastures of his grace and by the still waters of his full salvation.

III. BE SURE OF YOUR MESSAGE.

The preacher must bear in mind that he is not sent forth to proclaim his notion, or the philosophies and opinions of men; but he is the messenger of the Lord. Some men have

spent three years in a theological seminary and have not learned this fact. Jonah learned it in three days. To arise, go to Nineveh and preach the preaching that I bid thee. God has not promised us that our word and notions and philosophies and opinions shall accomplish anything, but he has declared that "My word shall not return unto me void, but it shall accomplish that whereunto I have sent it." St. Paul says, "The gospel is the power of God unto salvation to every one that believeth." Much is being preached today which is the power of nobody unto nothing. During the past winter, because of ill health I took a vacation, but was able to attend church, and moving about in many places, I attended church quite frequently, and on a number of occasions I was unable to discern the preacher's object. I could not understand just what he was driving at. There was lack of purpose, of point, of power. I was frequently reminded of a remark of a devout and scholarly old preacher who said to me once, as we returned from a preaching service at a camp meeting; while commenting on a far-fetched and rambling discourse on men and books and philosophies, he said, "It would take as many of that kind of sermons to convict a man of his sins as it would pans of skim-milk to make a man drunk." The preacher must speak the word of the Lord. He must speak it without hesitation or apology, with genuine loyalty to his Lord and unfeigned love for his fellows. "The word of the Lord is quick and powerful." It appeals to the intellect; it touches the heart. It is a sword which divides asunder. It is majestic; it forces from men a confession like that of the lawyer to our Lord, "Master, thou hast said the truth."

Jamestown Holiness Camp

ONE of the greatest holiness camps in the summer circuit is located in Jamestown, N. D. Rev. Joseph H. Smith, Dr. Danford and this writer were the regular preachers of the camp. Bro. Jack Linn and wife were present, and Sister Linn led the singing and rendered excellent service. Brother Linn assisted in the singing, did altar work and one morning gave his very interesting life story.

Dr. J. G. Morrison was platform manager, and I believe is about the best I ever saw. Some of our camps are seriously hurt and hindered by a playful brother who imagines himself very witty and entertaining, who wastes much time and tries the patience of everybody, taking the collections, making announcements and introducing the preachers of the hour. Brother Morrison wastes no time. He makes his part of the service interesting and helpful. He is a man of many resources.

There were many faithful men and women looking after the important work of carrying forward a great camp, among them, Brother Gress, Brother Hammer, and a little army who looked after the tenting, comfort and feeding of the multitude. There is no more faithful band of workers than at the Jamestown camp.

Miss Stella McNutt had charge of the young people's work and did it most faithfully. She not only holds a revival, getting the children converted and leading many of them into full salvation, but her meetings are also a Bible school. She teaches and instructs the children in a remarkable way in the Scriptures and the things about an earnest Christian life. Many souls were saved in the new tabernacle recently erected for the children and young people, under her faithful ministry.

Joseph Smith and myself alternated at the

main preaching services. Dr. Danford gave most profitable Bible reachings at the early morning hour. Brother Smith and I were greatly blessed in the ministry of the Word. The people flocked to the altar by scores and hundreds. Not less than 600 were seekers at the altar, most all of them signally blessed, reclaimed, regenerated or sanctified. On the last Sabbath in the three main services, not less than 96 souls were earnest seekers at the altar, and nearly every one of them graciously blessed.

This camp ground is beautifully situated in the horse-shoe bend of the James river, and is well shaded. The brethren have very wisely taken in an additional tract which they have planted in shade trees which are making a remarkable growth. This year they raised a considerable sum of money to erect a large dormitory. The work goes forward most hopefully. People came on trains, and in automobiles for 250 miles from the surrounding country. There was a spirit of good fellowship and Christian love.

Rev. Joseph Smith and I roomed together and had many delightful walks and talks. He is always a gracious means of grace to me. Brother Smith and I were invited to come back to preach for the camp in the year 1926. The Lord's will be done.

The New Editor of the Nashville Christian Advocate.

Rev. Alfred Franklin Smith, D.D., has been elected editor of *The Nashville Christian Advocate* to take the place of Dr. T. N. Ivey, who died on May 15. Dr. Smith is no doubt a fortunate selection and will render excellent service in this very important position.

Dr. Smith has been a very successful pastor. He was for some time editor of *The St. Louis Christian Advocate* and did excellent service. He is a man of strong faith and true piety. He is a clear thinker and forceful writer. We believe that altogether he is a wise selection.

The right kind of an editor of this great Organ of the Church just at this time can render the Church a most valuable service. He is not supposed to unite himself with any group or faction of the Church, if there be groups and factions; but he is supposed to undertake to wisely and impartially feed all of the Lord's sheep in the great Southern Methodist pasture.

Of course, it would be supposed that the editor of the Church Organ, the banner of the Methodist hosts, will march near the head of the column, and that he will in no way be in sympathy or affiliation with those who would assail our doctrines or tear away our Bible foundation. We believe Dr. Smith will prove the man for the hour as the editor of the great Organ of the Church. We bespeak for him the love, the confidence and the prayers of the people. H. C. M.

The Death of Dr. Ivey.

I was in the far northwest when I heard of the death of Dr. Thomas N. Ivey, editor of *The Nashville Christian Advocate*. With the great surprise there came a deep sorrow. Dr. Ivey was a charming Christian gentleman. He was a man of genuine culture, of beautiful spirit, a heart full of kindness. He was graceful and gracious.

One of the most pleasant features of a visit, or a stop-over at Nashville, was a call at Dr. Ivey's office. He was a delightful conversationalist. He lived, moved and conversed on a high plane. You could not look into the man's face and associate with him anything in the slightest degree mean or vulgar. Purity was written in the man's countenance.

As an editor, he was wise, discreet, and in his writing there was a fascinating charm. He was more inclined to peace than to war; he carried the olive branch rather than the sword. We believe he was rising to the best

that was in him and that *The Advocate*, week after week, was growing in editorial power and directness.

We have fallen on times when the editor of a church paper, to be faithful to God and the interests of the Church, must necessarily make some enemies. To be a faithful watcher on Zion he must startle some men who would like to steal the truth of the gospel without being disturbed by the clarion trumpet of warning. These peculiar times demand the shout of "the sword of the Lord and of Gideon." The enemies of the gospel have declared war against the great evangelical truths of our holy religion, and it is useless to hesitate to expect them to sheathe the sword or to offer compromise. There can be no compromise when the guns of the foe

are turned upon the Bible and the Lord Jesus Christ.

The business management at the Publishing House, and the graceful pen of Dr. Ivey were making *The Advocate* a most interesting and excellent paper. Those who knew him best loved him most; but he had endeared himself by his beautiful spirit and clear thinking to the entire Church.

A few years ago our Christmas Conference of Evangelists met in Memphis. Dr. Ivey preached our conference sermon. His theme was "The Love of God shed abroad in our Hearts by the Holy Ghost." It was a gracious message; it was deep and high. Our hearts burned within us. He preached us a great gospel in the power and spirit of the gospel. His own heart was warm and we

were stirred by the gracious words which fell from his lips.

Peace to his soul. Blessing upon his memory. He has learned wondrous secrets from which our eyes are veiled. He has beheld the King in his beauty. His name leaves a sweet odor of Christian faith, of humble, beautiful, earnest service.

H. C. MORRISON.

YOUR SON OR DAUGHTER

Might get a great spiritual blessing if you would send *THE HERALD* to them weekly from now until January, 1924, for only 50 cents. Try it and pray to that end.

Do not fail to read our Special Offer on page 16. Then act.

Help Build a Great Seminary

One of the greatest needs of our times, and of all times, is a divinely-called, educated, Spirit-filled ministry, loyal to the Word of God and to the Son of God, earnestly preaching the gospel of Christ, which is the power of God unto salvation.

It is a well-known fact that some of the theological schools of this nation are educating and sending out a ministry to preach and propagate a most dangerous brand of skepticism. These false teachers deny the divine inspiration of the Scriptures, they question the Virgin birth of Christ, the atoning merit of the Death of Christ and the bodily resurrection of Christ. These men are the most dangerous and deadly enemies of our holy Christianity.

The number of false teachers is becoming so great, and their bold and defiant spirit is so aggressive that the situation is becoming alarming. It is to meet this situation that the president, the board, the faculty, the alumni, and the student body of Asbury College have determined to build and equip Asbury Theological Seminary at, and in connection with, Asbury College, Wilmore, Ky.

The first building of this Seminary is at an advanced stage of erection, and will be a splendid structure. Immediately upon its completion work will be planned for the further enlargement and efficiency of this important enterprise.

The indications are that we shall have not less than TWO HUNDRED STUDENTS studying theology this coming school year. That we may go forward with our building program we want a host of the Lord's people to make financial pledges of the following character:

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient. This money is not to be used for running expenses, but for the erection of buildings and the enlargement and substantial improvement of the Theological Seminary.

This subscription is to be without interest, and in case of death is to be null and void.

I wish to say to the readers of *THE HERALD*, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Make your selection of the amount mentioned above that you wish to give, indicating same in printed slip below. Sign name and address, cut out slip and mail to me care *PENTECOSTAL HERALD*, Louisville, Kentucky.

Help to give the people a holy ministry and a pure gospel.

Faithfully, your brother

H. C. Morrison

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

Cut this out and mail to Rev. H. C. Morrison, care *PENTECOSTAL PUBLISHING CO.*, Louisville, Ky.

OUR BOYS AND GIRLS

THE DEVOTION OF EDWARD HOLSTON.

Earl Noland Saucier.

Chapter III.

His first year at Milton passed swiftly, but it brought many disillusion. He had thought that the majority of the students were preparing for the ministry, or some other phase of religious endeavor, instead he found that the Young Preacher's League and Student Volunteer Band could, together, muster not more than thirty members, and of these, the majority could not be distinguished from the ungodly students in college, many of whom smoked, used profanity, danced and gambled. There was a Christian atmosphere in this college of the Church.

His year under Dr. Bowdon had caused him to doubt the Bible, and so his faith was weakened. As I have said, this was not done in a week or a month; it had taken a year of daily work to bring this about, but it was the more sure because of that fact. "A continued dropping of water wears away the stone."

He learned, for instance, that the prophets of Israel, of God, were often mistaken; and yet when he observed that in his opinion a prophet who was mistaken in his prophecies could not be a prophet of God and was, therefore, a false prophet, Dr. Bowdon would say, with a smile of patience, slightly tinged with pity, "I am glad, Mr. Holston, that you express your opinions as it gives me the opportunity to set you right." And then he would proceed to explain to Holston, to the amusement of the class who, having had no knowledge of God's word before going to college, believed everything Dr. Bowdon told them. Indeed, Estelle Landers said to Holston when he was talking to her once about disagreeing with Dr. Bowdon, "But, Edward, you came here to learn! Surely Dr. Bowdon knows what is correct, for he has certainly studied enough. Heavens! the degrees that he has!"

So, in the course of time Holston ceased his questions—to Dr. Bowdon's secret relief—and eventually, like the others in his class accepted Dr. Bowdon's mutilated Bible—a Bible deprived of its essential quality.

His freshman year also brought about a change in his attitude toward worldly pleasures. Estelle and her family were refined, cultured, respectable people and they approved of card-playing, dancing and others of the forbidden pleasures. And they regarded Holston's attitude with lifted eyebrows. Then most of the students and some of his instructors had the same attitude. So that it was but of little wonder that he ceased to disapprove of them, although he still did not join in with them. But he would not have gone that far had not his spiritual perception, godly love and faith been almost destroyed by his year under the teachings of a destructive critic.

Dear Aunt Bettie: May I enter your fold for a chat? How many read the Bible daily? I come all the way from sunny Florida. Mother has taken The Herald for 11 years and we think it is a good paper. I am a Christian and want to let my light shine for Jesus. I am starting to read the Bible through and think it is interesting. I have chicks and cats for pets and a kitty, too. Edith Foren.

Dear Aunt Bettie: I am a shut-in; have been in bed over two years with that terrible disease, tuberculosis. The Lord has been very precious to me during these months. I get very lonesome and would be glad if the cousins would write to me, either a letter or card. I hope W. B. is out when this letter reaches you.

Your new friend,

Allie Rimmer.
Tupelo, Miss., Rt. 1, Box 93.

Dear Aunt Bettie: I enjoy reading the Boys and Girls' Page. I have three sisters and a brother. Dorothy Perkins, you have my age. October 25 is my birthday. If any one has my age write to me. Claudius Mayo.
Neame, La., Box 148.

Dear Aunt Bettie: I have never written to the Page before, so hope you will print this letter. I am between ten and thirteen. I have dark hair and gray eyes. I weigh 85 pounds. I am in the 5th grade. I like to read the Boys and Girls' Page. Pray for me. Naomi Fox.
Centerville, O., Box 72.

Dear Aunt Bettie: Father takes The Herald and I enjoy reading it. This is my first visit to the Page. Who has my birthday, Feb. 17? If any one has I will send them a card. I go to Sunday school when I can. I am six years old. If any wish to write my address is Neame, La., Box 148. Herman Mayo.

Dear Aunt Bettie: We take The Pentecostal Herald and think it is a very good paper. My aunt in Huron, S. D., made me a birthday present of The Herald and my husband would not be without it now. We think everything in it is good. Mary Baldwin has my birthday, July 26, but did not say how old she was. I am sorry your father and mother have passed away, Mary, although they have missed a lot of worry these past years. My mother died in April before I was ten years old, but I had one sister and three brothers and my father left. When the war broke out and my brothers had to go, I was glad, (for the first time) my mother was at rest for she did not suffer the awful parting with her sons, but God was kind to us and the boys—came home from France unharmed and in some ways better men for going. I am the mother of three children; a daughter nearly 18, a son nearly 15 and a son will be 10 July 25. All are members of the M. E. Church. I would like very much to have Mary Baldwin write to me.

Mrs. Mary Agnes Billick.
Route 4, Brooklyn, Iowa.

Dear Aunt Bettie: I really was surprised to hear from you and yet you do not know how happy your letter has made me for it has always been my heart's desire to have a Bible all my own. I did not look for any premium for selling the extra mottoes for it was certainly a pleasure to have the opportunity to do so. I want to thank you for the attention you have paid me and for the privilege you have given me of possessing the Bible.

Your grateful friend,
Clara Arnold.

Dear Aunt Bettie: I want to join the cousins in their letter writing. I am interested in the Boys and Girls' Page. This is my second letter. My brother takes The Herald, and I like the paper fine. I am 13 years of age, have light brown hair, blue eyes and fair complexion; am five feet, one inch in height and my weight is 115 pounds. Alta L. Eubanks, your middle name is Lucille. Bye, Bye. Love to all.
Horace Hall.
Blackwell, Ky.

Dear Aunt Bettie: As school is out and I am not very busy I thought I would write you and the cousins a letter. I was promoted to the 7th grade. My age is between 7 and 11. The one that guesses it I will write to them. I go to Sunday school every Sunday I can. Why did King Darius put Daniel into the lions' den? Who was it that led the Israelites across the Red Sea? Marvin Stutts, you asked, Who was it that tried to build a tower to Heaven? It was built by the descendants of Noah not long after the flood. And, How long was Noah building the Ark? He was one hun-

dred and twenty years. Millie Pittman, I guess your age to be 12 years. Little thoughts of kindness, Little deeds of love, Lead you from the wrong way To the heaven above.

Nadine Stalcup.
Lehigh, Okla., Rt. 1, Box 6.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? My mother takes The Herald. I enjoy reading it, especially the Boys and Girls' Page. I have dark complexion, brown hair, and gray eyes. My age is between 8 and 12. Our pastor's name is J. G. Parker. I go to Sunday school every Sunday and have a nice time. I am a member of the M. E. Church, South. Grace Biggerstaff.
Branch, Ark.

Dear Aunt Bettie: As I did not see my letter in print I will write again. I am nine years old; have blue eyes, yellow bobbed hair. My father is a storekeeper. I have two sisters and one brother. My school began the first Monday in July. Will some of the cousins please write to me? I will answer all letters I receive. I must be going, it is getting late. Doris Taylor.

Dear Aunt Bettie: Here I come to join your happy band of boys and girls. My age is between 7 and 12. Whoever is wise enough to guess, I will write to them. I have blue eyes, brown hair and fair complexion. How many of you cousins like to read? I certainly do. Girls, let's hurry up and beat the boys. Mary E. Hallett.
Lower Salem, Ohio, Rt. 1, Box 10.

Dear Aunt Bettie: Won't some of you cousins please move over a little and let me have a seat beside of Aunt Bettie? I am a girl from Ohio, 11 years old, 4 feet, 7 inches tall; have brown hair, gray eyes and weigh 80 pounds. Wake up, Ohio boys and girls. You don't want the other states to get ahead of us, do you? Well, I guess not. I would willingly write to any of the cousins who wish to correspond with me.

Day by day in every way, (Although I'm sick of old Coue) This is true and I must say— Our Herald is getting better.

Wishing God's richest blessing upon Aunt Bettie and the cousins.

Pauline Hallett.

Lower Salem, Ohio.

Dear Aunt Bettie: Cousin Winnie Murry says: "If the boys do not awake you will have to call this page The Girls' Page." Well, here comes a "boy" who has entered his fifty-ninth year. Some kind friend has made me a present of a two-year subscription to The Herald and I certainly enjoy reading it. When I have done so I pass it on to a dear little girl friend of mine. She greatly enjoys reading the Boys and Girls' Page, and so do I. Bro. Morrison is certainly editing a splendid religious paper. I am a Baptist but I greatly enjoy The Herald. I say amen to all the articles. Able contributors all of them. I go to Methodist Sunday school because it is nearer than the Baptist Sunday school. I certainly enjoy Bro. Mingle-dorf's Sunday school lesson every Sunday. I hope all the cousins are Christians. May God help all of us to be true to him, is the prayer of Edwin Johnes.

Dear Aunt Bettie: Please let me join your band of boys and girls. I certainly enjoy reading The Herald but the Boys and Girls' Page I love to read best of all. I will be 15 years old October 17. I have dark brown hair, brown eyes, a fair complexion, am 5 feet, 5 inches tall and weigh 110 pounds. When school starts I will be a sophomore in High School. I have just one little brother 4 years old and no sisters. I go to Sunday school and church every Sunday. Our pastor's name is Rev. Trabant. He certainly is a fine preacher. I would be glad to hear from some of the cousins and will answer all letters I receive.

Verna Belle Hanner.
El Reno, Okla., Rt. 4.

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NOTICE.
Have a tent for sale—28 x 42 feet, 6 foot walls. Will hold 200 people. The top is 12 oz., the walls are 10 oz. duck. Been used one season. If you are looking for a bargain, stop! This is it. Write for particulars. Address
C. P. Ellis, Montrose, Colo., Box 34.

Dear Aunt Bettie: I would like to join the happy band of cousins. This is the first time I have written to you, and I hope you will print my letter when you have a little space in The Herald. My home is in North Carolina. I live on a farm and like farm life fine. I am in the 7th grade at school. I am 12 years old, 5 feet tall, and weigh 80 pounds. My birthday is February 12. I have light bobbed hair, blue eyes and fair complexion. I belong to the Methodist Church. We have a good Sunday school, the name of our Sunday school class is "Junior." I have an organ and have taken music lessons. I have two sisters, and one brother. I would like for some of the cousins to write to me. My address is Climax, N. C., Rt. 1, Box 87. Violet Hanner.

Dear Aunt Bettie: Will you let a Canadian girl join your circle? I have read the letters and like them so well that I thought I would write myself. We do not take The Pentecostal Herald but our pastor does. I am a member of the Wesleyan Church at Eyebrow. I was saved about two weeks ago and I intend to serve Jesus the rest of my life. Who has my birthday, Dec. 14? I have hazel eyes, brown hair, am about 5 feet, 3 inches tall, and have blonde complexion. I am sixteen years old. Will some of the cousins please write me?

Violet Meeds.

Eyebrow, Sask., Canada.

Dear Aunt Bettie: Will you let a little(?) Salvation Army boy join

Bad Breath

Is Usually Due to Constipation

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.



Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

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REG. U. S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

your happy band of cousins? I am 5 feet, 8 inches tall, have black hair, gray eyes and fair complexion. I am between the ages of 19 and 24 and weigh 148 pounds. As I am in the hospital down here in Kentucky temporarily disabled with tuberculosis but expect to be out soon, I am contributing. I see our dear Colonel S. L. Brengle is one of the contributors to *The Herald*. He is certainly a favorite with all Salvationists. Would like to correspond with any of the cousins who care to write. The cousin that guesses my age I will send a nice long letter. Any one wanting to know who Cain's wife was write me and I will try and tell them. I am saved, sanctified and kept by the grace of God. I hope Mr. W. B. gets lost in the basement so this don't reach him.

Andrew Whitaker.

Hospital No. 79, Dawson Springs, Ky.

Dear Aunt Bettie: Will you please let me come back? I like to read the letters in *The Herald*. I want you all to pray for me. When I was with you the other time I was a Christian girl but now I am not. My age is between 10 and 13. Whoever guesses my age I will write. Millie Pittman, I guess your age to be 12. Good-bye.

Ida Lesser.

Centerburg, Ohio, Route 4.

Ida, seek the Lord and he will restore you to salvation.

Aunt Bettie.

Fallen Asleep.

FOSTER.

An Appreciation.

Dr. Paul Foster, of Opelousas, La., died on Sunday evening, May 20, 1923, in the sixty-sixth year of his age. His pastor, Rev. S. L. Riggs, has written a beautiful tribute to his memory, but as his brother-in-law, I cannot refrain from adding my testimony to the ability and worth of this good and true man.

Dr. Foster was born of noble parents. His father the late Dr. David Walker Foster, and mother the late Mrs. Melissa Spurlock Foster, were to him all that loving parents could be. They were pious, and strong intellectually, so the young man grew up in an atmosphere of love and strength. Converted gloriously at the old Spring Creek camp ground in 1879, he gave his life completely to the Church, and to suffering humanity.

Not only was he blessed with an environment of purity in his childhood, but he was fortunate in being under the ministry of great men, true to God and of sound conviction. The late Bishop J. C. Keener, D.D., LL.D., was a frequent visitor to the Foster home in those days in the long ago, and young Foster was thrilled by the magnetism of that great man. Then among his pastors were the late Rev. John F. Wynn, father of our Dr. R. H. Wynn, of the Louisiana Confer-

ence, and also the late Rev. M. C. Manly, whose ministries of strength and gentleness were to the young man food for his development.

There never was a more saintly man than Rev. John F. Wynn, and Rev. M. C. Manly has often referred to in those days as the "Elijah" of the conference, strong, and with the unswerving faith of that prophet of ancient times.

So Dr. Foster with every educational advantage grew up, and after graduation in medicine made his life a blessing to others in St. Landry parish, where he was foremost in every contest where morals were concerned.

He was happily married to Miss Emma Daniel of Bayou Bouff, September 15, 1881, Rev. M. C. Manly officiating. This true and faithful wife, the daughter of J. W. Daniel, another stalwart, has stood by his side with words of encouragement these more than forty years, and still abides in the faith.

Dr. Foster was the friend of the poor, and no call ever went unheeded in forty-odd years of the practice of medicine in his section. His friends were legion. Like his distinguished father in his death, he was called home on the Sabbath day, and also suddenly. On Sunday morning, May 20, Dr. Foster drove in with his good wife to attend the Sunday school and church service. At the close of the lesson that day he arose and said he was impressed to make a short talk. He told of meeting a Frenchman recently converted from Romanism who was enduring persecution for Christ's sake, but said he was holding his little light high that it might shine out in the darkness of sin that surrounded him and Dr. Foster said if this unlettered man was letting his light shine, how much more should we with our greater light and superior advantages hold our lamps high, that we might lead others to Jesus. And he added, "Our time is short, let us make haste, and we know not how soon the night may come!"

This final talk was no doubt especially inspired of God. His eyes fairly shone with his earnestness, and his breast heaved in this last message to his classmates. But he is gone from us to that bright celestial city. Just after uttering those words he was stricken with heart disease, and expired in his home near Opelousas at 7:30 o'clock that same evening.

There will be a vacancy in the various Boards of the activities of the Church of which he was a member, but God will raise up others to carry on the work. He "buries his workmen, but carries on his work" is a true saying.

To the widow, the two sons, Dr. M. H. Foster, of Alexandria, and W. C. Foster, of Grand Cane, the brothers and sisters and many other relatives and friends that remain I tender my most sincere sympathy in this hour of distress, and pray that our Father's grace may be sufficient.

Good bye my dear Dr. Paul, after nearly forty years of association, I trust we may meet again with all the true Israel of God on Canaan's happy shore!

His brother-in-law,

H. S. Jones.

REV. W. W. KEMPER.

William Wallace Kemper, son of Francis Marion Kemper and Caroline Matilda Kemper, was born near Rockport, Harrison County, Indiana. He died July 2nd, 1923, at his home in Ullin, Ill., age 55 years, 6 months, 27 days. He was the fifth child of a family of eight. He was left an orphan at the age of six. He struggled for an existence until manhood. At the age of eleven he was pushed off the school steps by a schoolmate and left a cripple for life. He used crutches until he was eighteen years of age, then he was able to discard them and walk with the aid of a cane. He bought his fourth reader and entered school at the age of 21, a cripple in body, but with a strong determination to get an education. At the age of 25 he held a first grade teacher's certificate in the state of Kentucky. He completed his education in Danville University, at Danville, Indiana.

The Thirty-fourth Annual Campmeeting Of The Kansas State Holiness Association Will Be Held in Beulah Park, WICHITA, KANSAS, AUGUST 16-26, 1923

WORKERS: Rev. Chas. Stalker, San Jose, Calif., Rev. Jos. H. Smith, and wife, Redlands, Calif., Rev. A. D. Zahniser, Greenville, Ill., and Prof. B. D. Sutton and wife, St. Louis, Mo.

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TENTS: \$3.50 and up. Single space in Women's Compartment, \$3 for entire ten days. For tents, write to Rev. A. L. Hipple, 110 East 9th St., Newton, Kansas.

COTS: Furnished cot, single night, 50c.

BEDDING: Because of total loss, by fire, of all our equipment last February, if convenient, bring your bedding.

REST ROOM: In charge of a competent person.

DINING HALL: Cafeteria plan. First-class lunch counter in connection. Groceries, milk, ice, etc., can be purchased at reasonable prices.

BAGGAGE: Bring baggage checks to the secretary's office.

CAMP GROUND: An eleven-acre tract of land just outside the city limits. Seven acres beautifully shaded with elm trees. To get to the ground, take street car at Union Station, transfer at corner of Main and Douglas, and take the South Main St., car to end of line. The camp ground is one block West and three South. Or, take the Water Ct. Bus Line direct.

YEAR BOOK: A copy may be procured by writing to the secretary, Rev. W. R. Cain, 515 So. Vine St., Wichita, Kansas. This contains practically all the necessary information.

W. R. CAIN, Secretary.

PARADISE VALLEY



Seven hundred and fifty thousand Christians were made homeless by the Smyrna fire and the most beautiful city in the Near East was wiped out at the same time and yet in a most beautiful spot called Paradise Valley near this once lovely city is an international college, presided over by a great American staff on funds expended by a New Yorker. There were only twenty-one students left and yet I saw in them a spirit that was undisturbed, unafraid and undiscouraged, and I likened them unto the thousands of children cared for by Near East Relief who will mean more in bringing peace to that part of the world so troubled by the Turk than all the military forces of the Universe could possibly do. The seed of peace is being implanted in their hearts. War will be foreign to their philosophy and the entire World will bless America for having the forethought and philanthropy to save the seed corn of a race that will make world peace possible. (Hon. Henry J. Allen, former governor of Kansas).

Under the protection of Near East Relief are one hundred and fifteen thousand children orphaned by the swirling tide of war, massacre, deportation, pestilence, famine—and the World stands aghast. Shall we let go of them? God forbid that we should fail these little wisps of humanity who look so trustingly to us. Your dollars and your influence will make the arm of Near East Relief stronger—it will enable us to make men and women of these children of whom the world may well be proud. It will bring joy to your heart to know you are serving the Master in the way He prefers—through little children—"for of such is the Kingdom of Heaven." Send your contribution to

PENTECOSTAL HERALD
523 First Street, Louisville, Kentucky.

Rev. Kemper was converted at the age of 18 and has since been in active service for Christ. He was licensed to preach in the M. E. Church, South, twenty-six years ago at Carrsville, Ky.; afterwards he transferred to the M. E. Church and has been a member of the Southern Illinois Conference for nineteen years and one half. He has been faithful to his task doing the work of a Methodist preacher wherever he has been assigned. The Conference loses a good and affectionate man.

He was united in holy matrimony to Laura Florence Hall. To this union were born five children, John, Marion, Delta, Matilda and Ralph, Matilda having departed this life while in infancy. He leaves behind to mourn his death, his wife and four children, three boys and one girl. His son John's wife and little daughter, also four brothers and one sister, Mae, the

other three having departed this life before him. He always said, "If I have my way I would like to die in the harness." God recognized this wish and called him while in the pulpit Sunday night, July 1st, passed away to rest at 1:15 o'clock Monday morning. His last words were, "Take care of my Bible."

A CALL TO FASTING AND PRAYER.

The patrons and friends of Camp Sychar are requested to observe Wednesday, August 1, as a special day of fasting and prayer, that God's saving and sanctifying power may be manifested in an unusual manner in every service during the camp this year.

C. L. Lewis, Pres.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VI.—August 5, 1923.

Subject.—Mary Magdalene. Luke 8:1-3; John 19:25; John 20:11-18.

Golden Text.—Our soul waiteth for the Lord: he is our help and our shield. Ps. 33:20.

Time.—During the public ministry of the Master.

Place.—Palestine.

Introduction.—I can find no reason for believing that Mary Magdalene was a fallen woman, unless it be true, as Dr. Adam Clarke says, that "There is a marvelous propensity in commentators to make some of the women mentioned in the Sacred Writings appear as women of ill fame." Rahab who hid the Jewish spies is so considered; but there is no evidence to prove that she was other than an inn-keeper. I can see no good motive in casting such a reflection upon the characters of these women. God seems to have put his approval upon Rahab; and the fact that Jesus cast out of Mary Magdalene seven devils does not prove that she was fallen. In the case of the woman mentioned, Luke 7:37, the tendency is to make the same unsavory comment; but the fact that she is called a sinner need mean nothing more than that she was a Gentile instead of a Jew. Mary Magdalene was demon-possessed—possibly crazy from this affliction (as many people are today), especially in heathen lands; but Jesus had cast them all out, forgiven her sins and restored her to a normal condition.

It is not fair to Mary of Magdala to speak of women of the under world as Magdalenes, and to call homes of refuge for unfortunate girls Magdalene Homes, or Magdalene Hospitals, as is sometimes done. It is a reflection on one of the best women mentioned in the Book—a sinner before she was saved, like the rest of us, but after her conversion, one of the truest friends Jesus ever had on earth. It is also a reflection on the Master and his apostles. The critical eyes of the Jews were ever on them, and the tongue of scandal was ever ready with its poisonous insinuations to ruin their reputation. It is hardly possible that the Master would have permitted a once fallen woman, though now forgiven, to have become so intimately associated with his little band. From our standpoint it would have been imprudent.

The Lesson Proper.—While the Master had his group of selected men who were to be his first representatives in the ministry of the good news of salvation, it was fitting that a band of noble women should be permitted to represent their sex in special ministries to him during his earthly toils. His own mother headed the list, with Salome the mother of James and John, Mary the wife of Cleophas, "Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Although they did not understand him or his mission with any measure of fulness, there was something about the marvelous personality of the God-man that attracted and

held them. That they of their substance provided food and other needful things we have no doubt, and there can hardly be a question that in all this good work Mary of Magdala was a leader, since she is so especially mentioned; but we have no way of learning how much they accompanied him in his journeyings. Although the life was rough and the hardships great, one loves to picture these blessed women as they tramp the roads with him and the twelve, purchase and prepare the food at their own expense and serve it as best they could with none other than picnic conveniences; and finally to see them sitting in meek humility at his feet while he breaks to them and the apostles the bread of spiritual life. Poor Mary Magdalene who had suffered so much, and had found so great deliverance; she would drink in greedily every word that fell from her Master's lips. She had found in him such a wonderful salvation that her soul was enraptured with his presence. The Master saw to the depths of her being, and knew that her worship was simple and unalloyed. Such souls always get close to him. They bask in the inner circle of his love and feast upon his richest treasures. Since they have nothing that is too good for him, he has nothing that is too good for them. It is close communion as sweet as heaven.

As one approaches that little verse marked "25" in the lesson, he longs to be an artist with brush and canvas; but no man can do justice to that scene. Who could put in living colors the Savior of men hanging on that "old rugged cross," with his "mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene" standing around weeping for sorrow? It cannot be done. It is better left alone for each one to draw his own picture to suit his own heart. You have yours, I have mine; but I can scarcely see the women at all, for looking at him. As I write I am thinking of dear old Dr. Lovick Pierce who used to tell us that when he got to heaven he wanted to spend the first thousand years looking at Jesus; but that is not the picture of our lesson. Here he is in the death agony; but Dr. Pierce is viewing him amid glories that surpass all the wonders of the mount of transfiguration. Paint your own picture!

Naturally we would look for the beloved John to be the first to see the risen Lord; but not so. Mary Magdalene beat him to the tomb on that eventful morning, and was rewarded with the first interview with the risen Savior. These lessons are tame, unless one has a good imagination. "Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." I wonder why they asked her why she was weeping. They must have known. She was weeping for her Lord. Did one ever read sadder words: "Because they have taken away my Lord, and I know not

where they have laid him." I am not sure that I understand exactly what I am writing; but I feel like God would rather bankrupt the heavens than to refuse to let that hungry soul see her Lord; and all she had to do was to turn round and look upon him, but she did not recognize him. Why is it so hard for us to see him, when he stands so near to every one of us? Somehow he cannot reveal himself to souls that are not hungry for him. He still has many things to tell us; but we are dull of hearing. Even when he spoke to Mary, and asked why she was weeping, she thought he was the keeper of the garden, and wanted to know where he had laid the dead body of her Lord. There was something marvelous about his words and deeds. He could so break a piece of bread that two disciples who had walked with him on the road to Emmaus had their eyes opened and knew him; and in our lesson we read that he said "Mary." It was not the simple name that called out her soul, but the way he said it; for she turned instantly and cried: "Rabboni." There is something about that word that cannot be put into English. It has three forms: Rab, Rabbi and Rabboni. They all mean, Master; but Rabboni is the stronger, more adoring form of the word. Mary put all her soul into the word, and filled it so full that it came nigh to bursting. Glory! My own soul cries: "Rabboni"! Does yours?

There is something mysterious in the seventeenth verse. He refuses to let Mary touch him because he has not yet ascended to his Father; but some days later he told Thomas to put his finger into the nail-prints in his hands and to thrust his hand into the spear wound in his side. I know no explanation. Then comes the command to go and tell "my brethren. . . : I ascend unto my Father, and your Father; and to my God, and your God." Glorious oneness! My Brethren: My Father: Your Father: My God: Your God. Was ever woman so honored with such a message to men? Surely there was about this redeemed woman something unusual. She was a vessel meet for the Master's use. Just one verse records what happened: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." That is sufficient. More words would spoil the picture.

ANNOUNCEMENTS.

The Alabama Annual Conference Camp Meeting of the Wesleyan Methodist Church will be held at Tuscaloosa, Ala., July 25th to August 5th, inclusive. Board and lodging will be provided those who attend at a reasonable cost. Every lover of the old-time Gospel message is invited to attend. Rev. W. L. Thompson, President of the Indiana Conference will do the preaching.

For further information, address John B. Cullison, Roscoe, Ohio, Box 140, President of the Association, or Adah Shepard, Warsaw, O., Secretary.

August 10-19 on Cleveland Camp Grounds the Eastern Indiana Holiness Association will hold its annual camp meeting on their beautiful camp grounds at Cleveland, Ind., post office, Greenfield, Ind., R. F. D. 9. Workers: Rev. J. W. Montgomery, of Wilmore, Ky., J. W. Short, of Indianapolis, Ind.,

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Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, of Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

Singers, Rev. Geo. and Effie Moore, Indianapolis, Ind. The committee is making preparations for a Holy Ghost camp. Many workers and Missionaries expected. Beautiful shade and good water. Delightful place and good place to park cars and camp. Located on "Old National Road" six miles East of Greenfield, Ind. For information write John Mitchell, Greenfield, Ind., Route 9. Meet us on the old "John Hatfield Camp Grounds" and enjoy this annual feast.

The Eleventh Annual Tent Meeting of the Warsaw Holiness Association will be held in the usual place in Warsaw, Ohio, July 26th to August 5th, inclusive, with W. R. Reed, of Oskaloosa, Iowa, Rev. I. N. Toole, of Beloit, Ohio, A. H. Johnston and wife of Akron, Ohio, as the workers. Times for services, 2:00 p. m. and 8:00 p. m., except Tuesday, Thursday and Sunday there will be services also at 10:00 a. m. Come with us and help make this meeting a success.

Evangelist R. A. Young has one open Sunday he can give to some camp or church convention. He will close at Bivins, (Camp) Texas, and on his way to Oakland City, Ind., he has August 22nd, through Sunday until August 29. Any camp will be fortunate to have this young man for church or convention. Write him at Wilmore, Ky.

Rev. E. L. Sanford is holding a meeting at Stone, Ky., and the prospects are good for a fine revival.

Evangelist Harry S. Allen, Macon, Ga., has part of August and September open for union or church campaigns; will go anywhere throughout the south.

CAMP FREE.

Ho, Reader! Think! Camp Free Camp Meeting is near. How time flies. August 1 to 12 is the date. Many from our North Carolina and other states will be here. Prospects are fine for a great encampment. To meet such splendid saints, hear such powerful preaching, drink this invigorating mineral water is a rare privilege. Rev. C. G. Trumbull, Editor Sunday School Times, Rev. Joseph Owen, Rev. C. F. Wimberly are to be with us for the platform preachers. Bro. Raymond and Rev. R. V. Self will be present part of the time to help. Pray, plan, come.

Rev. Jim Green.
Connelly Spring, N. C.

YOUR SON OR DAUGHTER

Might get a great spiritual blessing if you would send The Herald to them weekly from now until January, 1924, for only 50c. Try it and pray to that end.

NOTICE!

Rev. Johan H. O. Rodvik, Litchville, N. D., in traveling on the Red Trail going east from Medina, N. D., to Jamestown, N. D., found a black satchel or travelling bag which must have fallen off a car. There was a Pentecostal Herald in it, and a tract, "If a man die, shall he live again?" Thinking the party who lost it might be a subscriber of The Herald he has asked that this notice be inserted, hoping thereby to get in touch with the owner. If such is the case, let the owner write to Rev. Rodvik and describe the contents.

CHANGE OF RESIDENCE.

I have moved from Meridian, Miss., to Hattiesburg, Miss. Anyone desiring to communicate with me will do so at Hattiesburg, Miss., instead of at Poplar Spring Drive, Meridian, Miss. The Lord is richly blessing me in the work. I have witnessed the conversion of more than a thousand souls since the first day of January, and near a thousand of them have been added to the church on profession of faith. And a host of believers have been sanctified during the same period. I have some open dates that I will be glad to give the brethren after the first of December.

Yours fraternally,
James M. Smith.

GREAT HEALING BOOK.

A letter recently brought this message concerning Rev. Jack Linn's new book on healing, entitled "Does God Heal the Body Today?"—"We gave your book to a big tall man at the Tabernacle and he was reading, 'By His stripes we were healed,' and God healed him of a severe attack of heart trouble, and enabled him to again work." Be sure and get this book. Price 75 cents. Pentecostal Publishing Company, Louisville, Ky.

CHANGES LOCATION.

It seems to be in the will of the Lord for the writer and family to change their location for a time, at least. Following physician's counsel and family needs on account of the good wife's health, we will be located in the future at 954 11th St., Boulder, Colo. Our lathstring hangs out for all friends who may pass that way. We shall still be willing to accept calls for revival meeting after October 1. I take this occasion to get word to all my many friends, scattered abroad. We shall still preach the whole gospel and snatch souls from the fire wherever we go. The precious blood still cleanses my unworthy soul.

T. J. Nixon.
Conference Evangelist.

Rev. T. F. Maitland,
My dear Brother:

Your sermons make you known in this community as the "bed-rock" preacher. Your treatise on "Why did God create Man knowing he would fall" establishes your reputation as a logician and child of God. Reason of mind compels one to appreciate your remarkable effort, culminating in the production of what I deem to be a true masterpiece discussion on this subject. It is indeed so carefully arranged and characterized with perfect simplicity that I could read it ever so

often and then desire another reading. It had the effect of a powerful sermon upon me. It is a sermon and is filled with power. I am proud to have this treatise-sermon in my home. It will make you ever near to me, and dear to me. I hope that your life long endeavor to carry the gospel of Jesus Christ to all parts of the land will continue to thrive in fearlessness, in sincerity and in Godliness.

W. P. Lane.
Price, 35c. Herald Office.

Is there not one, two, or three persons, that you are especially interested in a spiritual way? Try sending them The Herald weekly until January, 1924, for only 50 cents, and pray that it may prove the means of their salvation or sanctification.

ST. BERNICE, INDIANA.

The revival meeting conducted by Rev. Grover B. Wright and Miss Imogene Quinn closed with twenty-five conversions. The doctrine of entire sanctification was presented clearly and forcibly. There was quite a bit of opposition to the doctrine of sanctification before the meeting that was broken down to a great extent. There was terrible conviction among some who were still saying "No" to the Holy Spirit when the meeting closed. It was sad to see them leave the last night without God, hopeless to say to themselves "the harvest is passed, the summer is ended, and we are not saved." We are looking forward to building a church here next year and earnestly ask an interest in the prayers of God's people that his will may be done in St. Bernice.

H. H. Ferguson.

NOTICE!

All mail for immediate reply should be addressed to me at the address given in my slate. Be sure and put General Delivery on letters. Mail addressed to me at Pasadena, California is slow reaching me.

Yours for souls,
J. B. McBride.

TALLEDAGA, ALABAMA.

As it has been some time since I reported my work I will take a little of your valuable space to do so now. After our three weeks' meeting in Perry, Fla., which by the way, seemed a failure, I went to Forest City, N. C., with Rev. H. W. Hawkins. Brother Frank (Slim Jim) Cross, of Knoxville, led the singing. This was undoubtedly the biggest meeting I've been in for many years. A large number prayed, wept and shouted through in the old-fashioned way. Don't know when we heard such fervent praying and genuine shouting. Quite a number were sanctified. Pray for our meeting here.

W. W. McCord.
DAYTON, OHIO.

To the many friends of the Miami Valley Holiness Association which has been fostering the Dayton, Ohio Camp Meeting for many years, we want you to know the place for the meeting has been changed and the Trinity Reformed Church building, a modern edifice near the center of the city has been rented for this occasion. The meeting will open Thursday evening, August 2 and continue over Sun-

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Ministers and their families entertained at half rates.

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Write to REV. W. L. CLARK, D.D., Wilmore, Ky., for information.

day, August 13. Entertainment has been arranged for a limited number very convenient to the meeting and we are anxious to meet as many of our old friends as may find it convenient to be with us at our Eleventh Annual Camp. Remember the address and upon arriving in the center part of Dayton, the church will be easily located.

This change in our location was made necessary owing to a temporary restraining order having been granted, stopping the construction of our building in Berkley Heights Grove where we had intended the camp to be held this year, and we are calling upon God's people to unite with us in prayer to the end that his will may not be thwarted in whatever plan he has for this Camp Meeting Association here in Dayton. We would be pleased to hear from you immediately regarding your coming that we may arrange entertainment accordingly. Address J. L. Kennett, 28 Louis Block, Dayton, Ohio.

ANNOUNCEMENT.

"Broken Fetters" is the name of a new book just off the press from the pen of Evangelist F. J. Mills. It contains seven thrilling sermons written in a most fascinating style. Those who have heard Mills say that but few men have such marvelous evangelistic gifts. This cyclonic evangelist has been known to hold and sway his audience at will under a three-hour address. He writes like he preaches with logic, wit, and eloquence. Those who read this new book will scarcely be able to stop until the last word is finished. Hundreds should find salvation under its influence. It will intensify the flame of evangelism in the heart of all. Not a dry sentence in the book. Those who have heard Mills will want to read his book. Those who read the book will want to hear Mills. In paper binding, 75 cents. In cloth, \$1.25 postpaid. Pentecostal Publishing Company, Louisville, Ky.

Renew your subscription.

EVANGELISTS' SLATES

ADAMS, E. T.

Graham, Ky., August 9-19.
Poplar Branch, N. C., Aug. 22-Sept. 2.

ALEEN, HARRY S.

Brooklyn, Ga., July 30-Aug. 12.
Macon, Ga., Sept. 2-23.
Canton, Ga., Oct. 1-14.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.

Moore, N. Y., Aug. 1-5.
Bloomington, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.

ASBURY COLLEGE GOSPEL TEAM.

Camp Sychar, August 10-19.
Mansfield, Ohio, August 21-Sept. 2.

AYCOCK, JARRETT.

North East, Md., (camp) Aug. 10-19.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.

BAKER, M. E.

Fig. N. C., (camp) Aug. 23-Sept. 2.
Permanent address, 914 W. 28th St., Indianapolis, Ind.

BALSMEIER, A. F.

Open date, August 6-26.
Ottawa, Kan., Sept. 5-8.
Open date, Sept. 9-23.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.

BARBER, J. H.

Mt. Juliet, Tenn., Aug. 5-19.
Holmes Gap, Tenn., Aug. 19-Sept. 2.
Baxter, Tenn., Sept. 9-25.

BEARNES, GEORGE.

Fredonia, Kan., August 2-15.
Celina, Ohio, August 17-26.
Kingswood, Ky., August 31-Sept. 6.
Tobasco, Ohio, Sept. 7-9.
Indianapolis, Ind., Sept. 11-16.

BENJAMIN, F. H.

(Song Evangelist)
Greenbottom, W. Va., August.
Crown City, Ohio, September.
Open dates following.
Home address, Williams, Ind.

BENNAUD, GEORGE.

South Tacoma, Wash., Aug. 3-12.
Riversville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BOND, S. J. AND ADA.

Copperas Cove, Tex., July 20-29.
Cedar Hill, Tex., August 10-26.
Lancaster, Tex., Sept. 15-25.

BROWN, C. O.

Deaton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

BUTLER, C. W.

Conneautville, Pa., Aug. 3-13.
Lapeer, Mich., Aug. 13-21.
Danascus, Ohio, Aug. 22-24.
Gaines, Mich., Aug. 25-Sept. 3.
Home address, 3219 Cedar Ave., Cleveland, Ohio.

CAIN, W. R.

Peniel, Texas, August 2-12.
Wichita, Kansas, August 10-26.
Springerton, Ill., August 30-Sept. 9.

CALEY, ALLAN W.

Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.

CLARK, C. S.

Rittia, Okla., Aug. 12-26.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.

CLARK, A. S.

Hallville, Tex., (camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

CLARK, SCOTT T.

Burr Oak, Kan., Aug. 11-26.
Address, Haviland, Kan.

COLLIER, J. A., AND SCOTT, PAUL C.

Alabama City, Ala., Aug. 12-26.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.

(Song Leader)
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.

COPELAND, H. E.

St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.

COX, F. W.

Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

GRAMMOND, PROF. C. C. AND MAR-

AVET.
Batesville, Ark., (camp) Aug. 1-12.
Home address, 815 Allegan St., Lansing, Michigan.

CURRY, C. G.

Cazad, Neb., July 29-Aug. 19.
Home address, Box 112, University Park, Iowa

DEAL, WILLIAM.

South Bend, Ind., Aug. 1-19.
Dixonville, Pa., Aug. 26-Sept. 9.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.

DOSS, R. A., and J. K. HICKS.

Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.

DUNAWAY, C. M.

Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DUVALL, T. H.

Open date, July 26-Aug. 1.
Home address, 1443 Grand Ave., Terre Haute, Ind.

ELLIOTT, P. F.

Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

ELLIS, W. E.

Bentonville, Ark., July 28-Aug. 12.
Jasper, Ala., Aug. 16-27.
Calamine, Ark., Aug. 31-Sept. 9.
Address, Ada, Okla.

ELSNER, THEO. AND WIFE.

Lily Lake Camp, N. Y., (Chenango Forks) Aug. 9-19.
Akron, Ohio, September 2-9.
Kansas City, Mo., Sept. 27-Oct. 5.
Ashtabula, Ohio, Oct. 7-21.
Rio Grande, N. J., Dec. 4-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

FEW, DR. B. A.

Steels Chapel, Ark., July 29-Aug. 6.
Home address, Little Rock, Ark.

FLANERY, B. T.

Bowersville, O., Aug. 2-12.
Home address, Route 2, Clam Falls, Wis.

FLEMING, BONA.

Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.

FUGETT, C. B.

Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GAAR, J. E.

Princeton, Ind., Aug. 2-12.
Wister, Okla., Aug. 16-26.
Prisco, Okla., Aug. 26-Sept. 9.

GLASCOCK, J. L.

Ft. Jesup, La., August 10-19.
Hurricane, Ky., (camp) Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.

Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREER, NORRIS F.

Watson, Ark., Aug. 5-21.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GRIFFIN, D. L.

Alford, La., July 30-Aug. 5.
Mangum, La., August 6-12.
Dexham Springs, La., Aug. 15-23.
Home address, Rt. 1, Box 155, Shreveport, La.

GRIFFITH, REBECCA BELLE.

Open date, July 28-Aug. 12.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRISWOLD, RALPH S.

Merrit, Mich., Aug. 1-19.
Home address, Pennebog, Mich.

GUINN EVANGELISTIC PARTY.

Summertown, Tenn., July 29-Aug. 13.
Whiteville, Tenn., Aug. 19-Sept. 3.
Home address, Lawrenceburg, Tenn.

HAM-RAMSAY EVANGELISTIC PARTY.

Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HATFIELD, JOHN T.

Moore, N. Y., July 15-Aug. 5.
Taigler, Neb., Aug. 10-19.
Delanco, N. J., Aug. 25-Sept. 3.

HEWSON, JOHN E.

Hartsville, Ala., August 2-12.
Douglass, Mass., July 20-30.
Kearney, Neb., Aug. 16-26.
Lacoma, Iowa, Aug. 28-Sept. 9.
Thomas, Okla., Sept. 13-23.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HORBS, E. O.

Wakefield, Va., Aug. 3-12.
Center Point, Ark., Aug. 17-26.
Lancaster, S. C., Sept. 16-30.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HOLLENBACK, BOY L.

Open date, July 26-Aug. 12.
Hannibal, Mo., (camp), Aug. 17-26.

HUFF, WM. H.

Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 1-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.

Boyne City, Mich., July 25-Aug. 5.
Sunfield, Mich., Aug. 6-15.
Hopkins, Mich., Aug. 16-26.
Dover, N. J., Oct. 1-14.

Camden, N. J., Oct. 16-31.

Gilbertson, Pa., Nov. 15-23.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 3.

HOLLENBACK, URAL T.

Greenfield, Ind., July 16-Aug. 3.
Open date, August 1-19.
Indiana Assembly of Preachers, Aug. 24-26.
Open, August 26-Sept. 10.

IRICK, ALLIE AND EMMA.

Buffalo (camp) Tex., Aug. 3-13.
Eula Camp, Clyde, Tex., Aug. 18-28.
Abilene, Tex., Aug. 31-Sept. 10.
Home address, Pilot Point, Tex.

JACOBS, G. F.

Porter, Minn., July 16-29.
Open dates for fall and winter.

JEFFERES, THE.

Rinard, Ill., July 22-Aug. 5.
Sanford, Ind., Aug. 19-Sept. 2.
Address, 800 Grove St., Evansville, Ind.

JONES, W. F. AND WIFE.

Port Royal, Va., Aug. 3-12.
Samos, Va., Aug. 17-26.
Streets, Va., (camp) Aug. 31-Sept. 9.
Pocan, Va., Sept. 14-23.
Home address, Samos, Va.

KENNEDY, R. J. AND WIFE.

(Song Evangelists)
Brooklyn, Tex., July 23-Aug. 11.
Prosper, Tex., Aug. 12-26.
Home address, Box 675, Celina, Tex.

KINSEY, W. C. AND WIFE.

(Song Leader and Pianist)
Lynn, Ind., August 12-26.
Home address, 262 So. West 2nd St., Richmond, Ind.

KRAHL, MARTHA.

Cleveland, Okla., Aug. 26-Sept. 16.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LAMB, JOHN E.

Open dates, July 15-Sept. 1.
Address, Wilmore, Ky.

LEMMING, LEE R.

Pottsville, Ark., Aug. 1-12.
Open dates after Sept. 25.
Home address, Humansville, Mo.

LEWIS, M. V.

(Song Evangelist)
Scottsville, Tex., (camp) July 26-Aug. 5.
Welcome, N. C., Aug. 5-19.
Fig. N. C., (camp) Aug. 23-Sept. 2.
Hendersonville, N. C., Sept. 5-23.

LINN, JACK AND WIFE.

Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LUTTRELL, W. O.

Wardensville, W. Va., July 15-30.
White Post, W. Va., Aug. 1-15.
Home address, Wilmore, Ky.

McBRIDE, J. B.

Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

McCALL, F. A.

Tallahassee, Fla., Aug. 2-12.
Dunnellon, Fla., Aug. 23-Sept. 9.
Port Republic, Va., Oct. 7-21.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 11-25.
Duneden, Fla., Nov. 26-Dec. 9.
Bradford, Fla., Dec. 12-16.

MacCLINTOCK, J. A.

Mt. Olivet, Ky., July 23-Aug. 5.
Hubble, Ky., Aug. 12-26.

McCONNELL, LELA G.

Bear Lake, Mich., July 29-Aug. 19.
Greenville, Ind., Aug. 26-Sept. 9.
Address, Chatham, Pa.

McCORD, W. W.

Winde, Ga., July 30-Aug. 13.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

MACKAY SISTERS.

Romeo, Mich., August 1-12.
Hollow Rock, Ohio, Aug. 16-26.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Clarkburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAITLAND, T. F.

Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.

MAFFIN, JAMES T.

Sanbury, Pa., (camp) Aug. 17-28.
Home address, 775 York St., Marion, O.

MAXWELL, SAM.

Haw River, N. C., July 22-Aug. 5.
Meyock, N. C., August 5-26.
Open date, August 26-Sept. 4.
Salisbury, N. C., September 4-10.
Carrboro, N. C., Sept. 17-30.
Open date, Oct. 1-15.

MILLS, F. J.

Floxville, Mont., Aug. 1-8.
Lansing, Mich., Aug. 10-27.

MINGLEDORFF, L. F.

Open date, July 20-Aug. 20.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, O. G.

Eldorado, Ill., Aug. 2-8.
Maybee, Mich., August 9-19.
Buckingham, Va., Aug. 3-Sept. 2.
Home address, Wilmore, Ky.

MOORE, GEO. A. AND EFFIE.

Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 10-19.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MOORE, JOHN E.

(Song Evangelist)
Hastings, Neb., Aug. 2-12.
Kampsville, Ill., Aug. 16-26.
Searcy, Ark., Aug. 30-Sept. 3.
Cabot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.

MORRIS, JUDGE FRANK.

Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.

NORBERY, JOHN.

Rawlingsville, Pa., Aug. 4-6.
Indianapolis, Ind., Sept. 11-16.
Home address, Avondale, Pa.

OSBORNE, ESSIE.

Texola, Okla., July 15-29.
Sweetwater, Okla., Aug. 2-12.
Salem, Okla., Aug. 16-26.
Address, Box 862, Ada, Okla.

OWEN, JOSEPH.

Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.

OWEN, JOHN F.

Mt. Vernon, Ohio, (camp Sychar) Aug. 9-19.
Bonnie, Ill., (camp) Aug. 21-26.
Salem, Va., Aug. 31-Sept. 9.
Home address, Boaz, Ala.

POLLOCK, G. S. AND WIFE.

Louisville, Tenn., Sept. 7-13.
Home address, Wilmore, Ky., Box 298.

RAINEY, G. M., EITELGEORGE, W. J.

Gravel Switch, Ky., July 27-Aug. 5.
Burlington, W. Va., Aug. 24-Sept. 2.
Canton, Ohio, Sept. 16-30.
New Bremen, N. Y., Oct. 7-Nov. 4.

REES, PAUL S.

Portsmouth, N. I., July 30-Aug. 5.

REID, JAMES V.

(Chorus Director)
Hodgenville, Ky., July 22-Aug. 5.
Pleasant Hill, La., Aug. 9-19.
Pt. Worth, Tex., August 20-30.
Atlanta, Ga., Sept. 2-16.
High Point, N. C., Sept. 23-Oct. 7.
Home address, Oakland City, Ind.

RIDOUT, G. W.

Portage, Ohio, Aug. 16-26.
Open date, Aug. 27-Sept. 9.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.

(Evangelist)
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-28.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. F.

Bowersville, O., (camp), Aug. 2-12.
Winchester, Ky., September.
Address, Wilmore, Ky.

RUTH, C. W.

Eaton Rapids, Mich., July 26-Aug. 5.
New Albany, Ind., August 7-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.

ST. CLAIR, FRED.

Adrian, Ga., July 28-Aug. 12.
Permanent address, Berkeley, Cal.

SHELHAMER, E. E.

Dacoma, Okla., (camp) Aug. 2-12.
Open date, Aug. 17-26.
Springer, Ill., (camp) Aug. 29-Sept. 9.
Home address, 5425 Monterey Rd., Los Angeles, Cal.

SCHELL, J. L. AND MRS.

(Song Evangelists)
Peoli, Ohio, July 22-Aug. 12.
Springfield, O., (camp) Aug. 17-26.
Circleville, O., (camp) Aug. 26-Sept. 2.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SELLE, ROBERT L.

Elgin, Okla., July 25-Aug. 5.
Hallville, Tex

SHANK, MR. AND MRS. R. A.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES M.
Lauderdale, Miss., Aug. 5-12.
Seooba, Miss., Aug. 13-23.
Mount Olive, Miss., Aug. 24-Sept. 2.
Lucedale, Miss., Sept. 3-9.
Raleigh, Miss., Sept. 10-16.
Meridian, Miss., Sept. 17-Oct. 6.
Hattiesburg, Miss., Oct. 7-21.
Meridian, Miss., Oct. 22-Nov. 11.
Address, Hattiesburg, Miss.

SWEETEN, HOWARD W.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

SMITH AND HIGGINS.
Uniontown, Ky., Aug. 1-10.
Tolu, Ky., Aug. 22-Sept. 1.
Address, Madisonville, Ky.

SUTTON, B. D. AND MARGIE.
Dayton, O., (camp) Aug. 2-12.
Wichita, Kan., (camp) Aug. 16-26.
Bald, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

THOMAS, JOHN
Flordia, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TORMOHLER PARTY, THE.
Hammondsville, O., July 25-Aug. 5.
Duncanwood, O., August 7-19.

TUCKER AND TURBEVILLE.
Shreveport, La., Aug. 12-Sept. 2.
West Mouro, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.
Sherman, Ill., Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upand, Ind.

VOIGHT, A. G.
Butler, Mo., July 15-Aug. 15.
Bland, Mo., Aug. 15-Sept. 15.
Home address, Marionville, Mo.

WATKIN, FRANK.
Lapeer, Mich., Aug. 10-19.
Gaines, Mich., Aug. 25-Sept. 2.
Home address, 266 Chestnut St., Xenia, O.

WHITCOMB, A. L.
Robinson, Maine, Aug. 3-12.
Richland, N. Y., Aug. 17-26.
Ava, Mo., Aug. 30-Sept. 9.
Dallas, Tex., Sept. 14-30.
Evanston, Ill., Oct. 7-21.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.
Eldorado, Ill., August 2-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WILLIAMS, J. E.
Sunfield, Mich., (camp) Aug. 4-15.
Maybee, Mich., (camp) Aug. 17-26.
Home address, Olivet, Ill.

WIBEL, L. E.
Hay Springs, Neb., Aug. 18-19.
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, L. E.
Kuttawa, Ky., July 23-Aug. 12.
Janesville, Ill., Aug. 16-26.
Franklin, Pa., Sept. 1-22.
Canton, Ohio, Sept. 23-Oct. 7.
Address, Wilmore, Ky.

WILSON, GUY.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., (camp) Aug. 24-Sept. 3.

YATES, W. B.
Mt. Vernon, O., (camp) Aug. 9-19.
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Lewistown, Ill., camp, August 1-12. For general information address J. L. Mayhew, Lewistown, Ill.

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KANSAS.
Central Kansas District Holiness Association at Alphon Grove camp, Palco, Kan., Aug. 5-19. Workers: John Mathews and Rev. Dean. Write Rev. W. E. Scott, Palco, Kan.

KENTUCKY.
Callis Grove, Ky., camp, Aug. 3-12. Workers: Callis-Grenfell Party. W. P. N. C. Ogden, Bedford, Ky., Route 2.
Yelvington, Ky., camp, Aug. 3-12. Workers: Rev. L. J. Piercy, J. L. Batram. Address, W. N. Dunbar, Sec.

MICHIGAN.
Romeo, Michigan, Camp, August 3-12.

Workers: Will Huff, John Paul, Lloyd N. Nixon, Blanche Shepard, and the Mackey Sisters. Address Rev. W. B. Weaver, Sec., 3332 Bewick Ave., Detroit, Mich.

NEW JERSEY.
National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders, Miss Vivian Miller, Singer and Harpist. Rev. W. R. Woodrow, Sec., Collingswood, N. J.

NORTH CAROLINA.
Camp Free, Connelly Springs, N. C., Aug. 12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

OKLAHOMA.
Oklahoma City, Okla., camp, August 2-12. Workers: Dr. B. T. Williams, Dr. James R. Chapman, Rev. Henry Winger, Prof. Willard Davis, Rev. C. B. Jernigan, Rev. S. H. Owens, Mrs. G. W. McClusky, and

Mrs. Melton. For information write Mrs. M. V. Dillingham, 726 West Reno, Oklahoma City, Okla.

PENNSYLVANIA.
Conneautville, Pa., Aug. 3-12. Workers: Joseph H. Smith, C. M. Dunaway, C. W. Butler, J. M. Harris, J. A. Harris, Jean Kluward Smith, Alice M. Jones. Address, Ensign C. A. Lockwood, 2716 Louisiana Ave., (Dormont) Pittsburgh, Pa.

TEXAS.
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